

The New Mola

with
The Supplement to the New Mola

The New Mola

with

The Supplement to the New Mola

Original copyright 1873, 1874

© Copyright 2004

Beverly Hall Corporation

P.O. Box 220

Quakertown, PA 18951

Available from

The Philosophical Publishing Company

P.O. Box 77

Quakertown, PA 18951

215-538-5300

ISBN 0-9763938-1-6

The New Mola

with

The Supplement to the New Mola

Beverly Hall Corporation

P. O. Box 220

Quakertown, PA 18951-0220

2004

Contents

Preface.	5
The New Mola.	9
Foreword.	11
Part I: Mediumship.	13
Part II: Clairvoyance—Its Rules, Laws and Principles.	35
Part III: Second Youth and How to Gain It.	56
To the Reader: A Physician's Legacy to Humankind—Asgill's Rules.	63
Secret Revelation: The Greatest Key to Contacting Power.	71
The Supplement to the New Mola.	73

Preface

OVER A TWENTY-FIVE YEAR period, Paschal Beverly Randolph, M.D. (1825-1875), published more than sixty books, pamphlets and monographs. His writings centered on the *Arcane*, covering the mystical side of *Arcane* philosophy, death, the Soul World, sexual alchemy, magic mirrors, seership, clairvoyance and other subjects of occult knowledge.

Dr. Randolph's dream was that all of his written works would "live" for years and centuries after his transition to the celestial spheres. It is in this spirit that we are privileged and honored to republish *The New Mola* and with it *The Supplement to The New Mola*. *The New Mola* was first published in 1873, followed by *Eulis* in the summer of 1874 and *The Supplement to The New Mola* at the end of 1874. In February 1875 Randolph published his last book, *The Book of the Triplicate Order*.

From 1845 to 1850 Randolph studied medicine and the *Arcane* science. In 1858 the World Council of the Fraternity, then sitting in Paris, appointed Dr. Randolph the Supreme Grand Master of the Fraternity Rosæ Crucis of the Western World (North, Central and South America) and the Isles of the Sea.

Early books written by Dr. Randolph include *Ravalette* and *Pre-Adamite Man* (1863), *After Death* (1866), *The Guide to Clairvoyance* (1867), *Seership* (1870), *Hermes Trismegistus: His Divine Pymander* (1871), *Soul! The Soul World* (1872).

Dr. Randolph wrote *The New Mola* in August 1873 while convalescing from partial arm paralysis which he sustained in an accidental railroad fall in May 1873; it was published by Kate Corson. In this monograph he further evolves his

intrinsic knowledge concerning mediumship, clairvoyance and intuition. This work also includes in an appendix the celebrated *Asgill's Rules* and the *Ansairctic Mysteries* governing the Divine use of the sexual union, which if heeded by humanity, will truly lead us to the prophesied Heaven on Earth.

In our inner being, there are two sets of emotions or "voices." One is from the natural instincts of the body placed there by Mother Nature which have to do with the physical being—its welfare and happiness. The other voice is from the Divine Being within the physical—the Divine Spark or Soul. This "Inner Voice" is made known through the Voice of Conscience, or Intuition. Our Intuition can certainly function to protect us from danger and warn us against performing a harmful action; however, this aspect of Intuition is the most rudimentary function of this Divine prize. As we are able to transmute more and more of our past karmic indebtedness and elevate our vibrations from the carnal to the Spiritual, we will find the "Inner Voice" of Intuition growing stronger and stronger so that it is able to guide us in all needed areas of endeavor—our work, our home, our relationships and, most importantly, our service to God.

This is the state that Dr. Randolph attained. He takes us to the ultimate heights of Intuition when he states:

"The differences among clairvoyance, psychometry or feeling and intuition are these: the first sees, the second feels, the third *knows instantly*. In our ordinary state, we see through a glass darkly; in clairvoyance, we see with more or less distinctness; in psychometry, we *feel* with greater or lesser intensity, and in intuition we *leap* to results at a single bound."

He further states, "It is God's highest gift to man, and cannot be had without a struggle. Intuition is the highest quality of the human mind and is latent in most people, developable in nearly

all; is trainable, and, when active, is the *highest kind of clairvoyance*. It is the effortless, instantaneous perception of facts, principles, events and things. The rule for its promotion is simply, when it tells a tale, *test it at once*. In a brief time the perceptions will grow clearer, stronger, fuller, more frequent and free."

Experience, with its lessons on any level, is the ultimate teacher and guide to Truth and Wisdom. Dr. Randolph instructs us to develop our intuition for guidance and help, use our mental reasoning to filter it, and once we determine that it is "good", proceed to follow it (test it, as Dr. Randolph says) and we will be far on our way toward reaching the Divine Wisdom he describes.

The Addenda to Part I of *The New Mola* contains a statement referencing the Oriental concepts of transmigration and reincarnation: "As for the reincarnation dogma, it, like the Oriental transmigration story, is beneath contempt." Dr. Randolph's contemporaries on occult subjects confused and interchanged the Oriental terms "transmigration" and "reincarnation." They are not synonymous. Dr. Randolph indeed espoused the concept of reincarnation and karma as revealed in his story *Ravalette*. We refer the reader to *The Circle of Lives* by Dr. G.E. Poesnecker (Philosophical Publishing Co.) for further information and clarification on this intriguing subject.

The Supplement to the New Mola was also edited by Kate Corson and published with the title: *The "Ghostly Land:" the "Medium's Secret;" Being the Mystery of the Human Soul: Its Dwelling, Nature, and Power of Materialization; Also, the Coming Woman and the New Divorce Law*. Anonymous, copyright by Randolph, 1874. Toledo: Kate Corson, 1874.

In this *Supplement* Dr. Randolph continues his discussions concerning the Soul World, its location and its inhabitants. He also further addresses the question of the

immortality of man. Furthermore, and most thought provoking, he provides his visionary insights into the coming New Age. The final section on THE COMING WOMAN of the future and the NEW DIVORCE LAW was most likely co-written by Kate Corson.

Randolph was often misunderstood while alive and continues to be such an enigma that he is still wholly misunderstood to this day. As he was a mystery in himself, an exclusive world housed in a single body, he absorbed the mysteries of all men and all nations, and, in doing so, tried to convey these mysteries to all who would accept them. This situation was compounded because Randolph often wrote to confuse the "dabbler" in Arcane knowledge.

Being such a mystery in himself, and therefore a mystery to others, he was doubted, feared, hated, condemned and ultimately paid the penalty with his life. He intuitively knew and foretold his death (see *Ravalette*, p. 266, Philosophical Publishing Co.) and on July 29, 1875, he was shot by one not unknown to him. Paralleling a life of mystery, his death was incorrectly reported as suicide in the newspapers of his time and this version has been promulgated by historians to this day.

Despite a life full of suffering, trauma and travail, Paschal Beverly Randolph, M.D., was truly an individual who *became* and who gave, that all humanity might be the better. He was one of the greatest minds that ever thought, a true genius and a rare human gifted with "Soul Sight." As Allan F. Odell stated, "An unbroken line of life-long followers down to the present day is the strongest tribute one can make to his philosophy and methods." We trust these republished works of Dr. Randolph will make an excellent addition to the library of all *sincere* seekers of the *Arcane*.

WILLIAM G. KRACHT, D.O.
THE SEE

The New Mola

The Secret of Mediumship

A Handbook of White Magic, Magnetism and Clairvoyance

Foreword

IT IS USELESS TO DENY the existence in these days of a vast and conglomerate series of phenomena passing under various names such as magnetism, clairvoyance, hypnotism, electro-biology, Spiritualism, mediumship, etc., etc., to the extent of a page of titles, but the whole of which may justly be characterized under the generic name of White Magic.

The reason why I edit and publish this handbook—aside from the almost universal demand for such an one—from the lips and experience of the celebrated Seer whose name appears elsewhere herein—teachings given during the time he was heavily stricken by the hand of Accident and while he was an invalid in Toledo—was and is not merely to cite authorities, recapitulate old stories or to demonstrate that such things have been, are and will continue to be; but rather to state the laws underlying these phenomena in some of their multiform phases and to indicate the means and methods whereby they may be made available to human uses. For White Magic has been hitherto confined to a few, but ought to be known to the many. The Seer was ill, so ill that he was wholly unable not merely to help himself, but even to converse connectedly for five minutes at a time, and but for the generous care of two gentlemen—A. W. and E. D. M. of Toledo—would unquestionably today have been among the disembodied armies of Eternity. But they—God forever bless them and theirs!—promptly befriended him like Good Samaritans and afforded the conditions under which the main ideas herein were evolved, for while wholly unable to talk of his own power, he repeatedly sank into absolute trance and gave forth wisdom—talks of

THE NEW MOLA WITH SUPPLEMENT

surpassing interest—and also developed a phase of mediumship seldom equalled, never surpassed; for repeatedly in broad daylight were spirits visible and tangibly present in his room, so tangibly that one gentleman at his door declared he heard what seemed to be twenty voices talking with him, but when he entered, none but the invalid was in the room. Subsequently the editor hereof formed part of a circle for manifestations, and in the course of time the gist of what follows was given. It is called *my discovery* merely because I was the one through whom the conditions of Materialization were rendered.

The entire phenomenon of Spiritualism springs directly from the heavy and hungry hearts of humankind; wherever there is sadness, sorrow, love-starvation, misappreciation and domestic wretchedness, there exists the prime cause of mediumship, for wherever such bleeding hearts are found, there troop and throng the loving, compassionate dead.

K.C.

Part I

Mediumship

I. It has been for centuries an established fact that the dead *do* still consciously exist and that they frequently revisit the scenes of their prior life and unmistakably demonstrate their existence as disembodied men, women and children. The question of absolute *personal* identity is quite another matter, as it is certain that the dead are good actors, often appearing as who they are not and almost invariably not as they really are, but as they once were. Thus the spirit of a Negro appears to be black, yet there can be no *rele mucosm* beyond the grave! A soldier appears with maimed limbs, yet a spirit must necessarily be quite whole and never dismembered.

II. It is certain that the dead cannot reappear except under peculiar conditions as to time, locality and the presence of particular chemical, magnetic, electric, odic and actinic states; thus certain houses haunted by them cease to be so troubled after being opened, aired, ventilated or partially torn down. It thus becomes clear that some peculiar element—gas, fluid, ether, magnetic, odic or electrical—is absolutely essential in order that the dead may be able to prove in a physical manner the grand fact of the Soul's existence after death.

III. It is equally certain that the identical elements, whatever they may be, which afford the dead the means of manifestation are the very ones essential to successful magnetization, and that the development of clear somnambulic sight or psychovision for both spiritual materialization and clairvoyance flourish best coincident with each other; and both unquestionably depend upon the existence of an impalpable,

but positive *aura* sphere or air existent in space generally, evolved by nearly all bodies and forms of matter in limited quantities in condensed form, but occasionally given forth in larger volume from the bodies of peculiarly constituted persons who then are known under the generic titles of clairvoyants, hypnotics, ecstasies and mediums.

IV. There are two known modes or states to, and of, all known imponderables: the positive and the negative. Thus is it in electricity, magnetism and all the ethers. The *positive* form of the subtle agent whereby spirits demonstrate themselves by contacting and disturbing the status and equilibrium of matter evinces its presence when such disturbances take place in solar or artificial light; the *negative*, when light prevents them, and approximate or absolute darkness is essential. Thus it is that the class of mediums who are most efficient in the dark seldom have success in the presence of light, and vice versa. Again, it is remarkable that one class of subjects claims to act wholly as the magnetic proxies of the dead; while others, exhibiting phenomena seemingly identical, claim to speak wholly of and from themselves, experiencing an exaltation of Soul astonishing to witness. The two qualities are seldom combined in one person, though they may be occasionally.

V. There are two general classes of human organization—the blonde or light, who are electric; and the dark, who are almost wholly magnetic. Both these classes are mediumistic; but the dark are *very* seldom capable of evolving the peculiar sphere or aura which is essential to the production of phenomena purely physical in their characteristics. Occasionally a brunette from some abnormal peculiarity does become a medium for material demonstrations, and when she does, she excels. But as a general rule, the dark person becomes what is known as a speaking medium or spirit-proxy, or else becomes an inspirational orator and exalted proclaimer of

new, and in so
thought not r
The light
physical med
launches ou
clairvoyance i

VI. Medium

There is a
being neither
of the charac
somnambuli
fidently be lo
robust, physi
organizations
aura or elem
them; hence
temperamen
Neither will t
nature are co
those who ar
respects to a
developmen
lose time.

There ar
ship, viz., lo
the other to
One class is
conjugal an
revolution. V
would be in

VII. It is
discontent,
married of

new, and in some respect startling, radical and iconoclastic thought not reducible to any system.

The light person, generally female, becomes either a physical medium of the positive or negative sort or else launches out into independent clairvoyance, but such clairvoyance is very rare!

VI. Mediumship of either kind can easily be reached.

There is a third or intermediate class of persons who, being neither light nor dark, yet partake to a great extent of the characteristics and advantages of both. But neither somnambulism nor any phase of mediumship can confidently be looked for or expected in persons of a highly robust, physically healthy, externally minded grade, for such organizations either consume and assimilate the specific *vif* aura or element essential thereto, or else they repel it from them; hence, no one of a cold, money-making, political temperament will become a good clairvoyant or medium. Neither will those who in the affectional department of their nature are cold, unimpassioned, negative or deficient, while those who are exactly the opposite of all that excel in certain respects to a very surprising extent. The person who seeks development must persevere, for to begin and then stop is to lose time.

There are two motives that inspire seekers after mediumship, *viz.*, love and money. One seeks it as a means of living; the other to know, to love, to reach the inner and nobler life. One class is nearly soulless; the other, all Soul. The entire social, conjugal and domestic worlds today are in uproar, chaos and revolution. Were it not so, spiritual intercourse on a large scale would be impossible.

VII. It is deplorable that so much ill-will, sickness, sadness, discontent, hatred, insanity and wretchedness exist among the married of *today*. But it is *true*, and domestic happiness is the

exception to an almost universal rule, at least among the people of every sort and section of this nation and scarcely anywhere else in such frightful forms upon the globe. Husbands neglect their wives and practically hate them; wives the same, and universal domestic chaos reigns supreme. The worst of the matter is that wives, husbands and society at large attribute the bad state of things to *wrong* causes, for the fact is that the *real* cause lies right before their very eyes, yet they *will not* see. Such a state of things cannot exist among Oriental nations or the dark-skinned people of the world. Were it not so serious a matter, one would laugh at the absurd and puerile folly that permits the reign of such social non-concord for a single day, when its causes are so palpable and its cure so easy. As things exist, wives are defrauded, husbands do not love them and wives fail to hold their lords in affectional duress. How few indeed know how, or even care, to accomplish health and happiness at home. And yet, it is in every man's power to make his wife love him, and in every wife's to make her husband worship God through her. On my Soul, I, the writer, believe that if ASGILL's Rules were followed, the social millennium would be close at hand. No strictly good human power can dwell in or be developed by any man who is sexually unsound, imbecile, puerile, weak or impotent; nor in any woman with fallen womb, leucorrhea, ulcerated vagina or passional frigidity.

How, let me ask in God's Holy Name, can you expect home, happiness or Heaven in a family where the wife never, from the altar where she swore her life away to the grave that closes over her fretted corpse, ever realizes the slightest *marriage joy*, or anything else than utter and profound disgust? How can a man be constant, faithful, good or great, who is in a sense compelled to run after harlots because his wife is concentrated ice? You can't expect perfection from conditions themselves imperfect!

But there
Hell of marria
the reason tha
who once pas
Passion I gave
to, and imper
I feel grateful
wreck. Of cou
pamphlet, yet
last work I sha
upon me, I all
information m
dollars, I, or n
written and ser
the unhappily

There cann
of ancient and
alluded to else
of Life and Per
of old and that
Hermippus Re
and Death, me
anyone practica
every physician
teach their cha
it is the secret
gate of power
glory; it unveil
excessive joy; i
or she who kno
life and its mea
and no longer
And they a

But there is a clear passage and open water out of this polar Hell of marriage-land. I refer to ASGILL's Rules—so-called for the reason that they came to me while communing with a Soul who once passed on Earth under that name. In *The Master Passion* I gave something resembling the truths here alluded to, and imperfect as they were compared to the New Light, I feel grateful that they have saved many a family from utter wreck. Of course, this is not pertinent to the subject of this pamphlet, yet so vastly important that, as this is probably the last work I shall ever print, as the hand of Paralysis is partially upon me, I allude to it here so that those who desire further information may know that by sending a clerk fee of a few dollars, I, or my heirs when I am dead, will cause it to be written and sent to all who need it—and those who do are all the unhappily married.

There cannot be a doubt but that the Philosopher's Stone of ancient and medieval lore referred to the Magic Mirror alluded to elsewhere herein; nor that the *elixir vitae*—Water of Life and Perpetual Youth—so vaguely hinted at by writers of old and that constitutes the burden of the celebrated book, *Hermippus Redivivus or The Sage's Triumph over Decrepitude and Death*, means this identical triple mystery which scarce anyone practically knows but which all should learn, and which every physician and divine in the land ought to be *compelled* to teach their charges under heavy penalties of neglect, because it is the secret of sustained youth, grace and beauty; it is the gate of power and the crown and signet of ineffable human glory; it unveils the throne of Will and taps the fountains of excessive joy; it is the *Jemschidgenie* of Persian story; and he or she who knows appreciates divine and celestial bearings of life and its meanings, becoming indeed a child of the Infinite and no longer a stranger to the Father's face.

And they alone who have it are able to reach that mag-

nificent sweep of clairvoyant vision which, leaping from Earth at a bound, scans the unutterable glories of space and beholds the rain of starry systems as we view a gentle summer shower.

There is a morbid and a healthy mediumship, the former of which has been quite too common; yet now and then we see a man or woman exercising the grand power from a plane of personal purity and goodness. But this cannot be reached where the heart is for long bereft, and that ever is until the Love within goes out to meet as pure a flame.

Black magic and low mediumship lead to lust and wrong and have wrecked many a Soul in our day. Their orbit is closing.

WHITE Magic and high mediumship purify the heart and shed abroad the perfume of angels. They teach us self-control—a lesson to be learned by all; they inculcate charity, goodness, forbearance. Today, August 19, 1873, my left arm and side are paralytic to a degree, and I am sensible that death may close my career below ere this page be finished; yet will I write my testimony. Spiritualism is good to live, sweet to die for! I thank God for all my fiery trials, for they are purifying my Soul. Already the bad tenants lust, hatred, anger, with a host of other evils, are quitting occupation, and a host of white-robed virtues are coming to the surface and testifying with musical voices that true and pure mediumship and Spiritualism are the redemptive glory of the world. Repeat this for me when I am gone to rest. But till that time comes, be it long or short, sudden or protracted be my exit, I thank God I have lived to some useful purpose, and till I pass will labor in this loftier service of a great and good cause.

P.B.R.

A singular and very marked circumstance consists in the almost universally known fact that the great majority—to

PART I: MEDIUMSHIP

the extent of 98 percent—of those who become clairvoyants and mediums of either kind and of all temperaments and complexions of either sex are almost invariably such as have suffered in their affections, been bereft of love, the victims of bad marriages—in a word, the heart-hungered ones of the world. There is something about such people that inclines them to esoteric and Spiritual studies, and their aching Souls incline them almost irresistibly to cultivate the occult and mysterious: first, in the unexpressed hope of appeasing their longing, assuaging their wretched anguish; and second, in bettering their state by new adventures in search of the great human one thing needful—Love.

Out of this trend has grown a movement almost as extensive as human civilization on this continent against the status quo of social ethics and philosophy, which bids fair, in time, to utterly unhinge it and inaugurate an entirely different state of things in the social world. For no sooner does mediumship get a fair start than heavy blows are struck by those who consider themselves enthralled and who long to be free.

Nor is this movement indicative of immorality, for so far from that is it that every thinking mind recognizes it as the initial movement of a transition from one to a different civilization. This fact is mentioned here because it displays to us the wonderful workings of a higher chemistry than our laboratories wot of—inasmuch as it shows that dissatisfaction in affectional matters, in other words the prevalence of heart-hunger, emotional, passional and love starvation almost invariably effect such certain positive chemical, odic, electric and magnetic changes in the individual as to produce the conditions essential alike to clairvoyance and mediumship in every one of their varied forms. But while ordinary mediumship sometimes continues after the longed-for Love has come, yet

in the majority of cases no sooner is the heart satisfied than certain forms of the heretofore mediumship vanish; for it appears that social, domestic or conjugal happiness and the phenomenon alluded to are in certain peculiar organizations antagonistic, incompatible. What chemical changes take place it is in the present stage of enquiry impossible to say, but that people who are affectionally wretched take to mediumship is widely known. True, there are occasionally children who are mediumistic, but they are generally of very fine, slender, nervous, delicate organization and are usually the offspring of mothers whose married lives were unhappy, and from these mothers the mediumistic children unquestionably inherited the peculiar bias.

VIII. Compound or conglomerate mediumship is that state of things wherein the requisite sphere (aura) cannot be furnished in sufficient quantity by any one person, but can be from the combined emanations of several; thus it often happens that under good conditions the manifestations take place freely in circles composed of persons no one of whom alone is mediumistic sufficiently. It also frequently happens that the presence of certain persons will prevent the manifestations even in the presence of strong and first class mediums, because such persons consume, annul or dissipate the medial aura.

This conglomerate mediumship is not productive of morbidity or any other form of harm; it is for many purposes preferable to individual mediumship because the absence of one or two of the circle will not necessarily prevent the manifestations, while as a general thing the manifestations will be more normal, healthful and dignified, while a still greater advantage consists in the fact that the results obtained in a conglomerate circle cannot be attributed to trickery or legerdemain, as is often the case where one person constitutes

the medium.

IX. Various peculiar elements and presence depend. The mysteries of clairvoyance the whole under the whole depends power in ether. Yu-Yang is the evil; that certain an unusual amount a special and power move this subtle which for the that just as the the Universe with meates people work ill like un those who are the recipients of their Yu-Yang exhale an atmosphere with lust, hatred manner of ill action. How far wrong of a scientist to The German to what they atmosphere of medium's and force operates. Another clairvoyant

the medium.

IX. Various hypotheses exist concerning the nature of the peculiar element, effluvium, air or sphere upon the evolution and presence of which all the phenomena of White Magic depend. The Chinese many centuries ago knew all about these mysteries of clairvoyance and spirit-movements. They classified the whole under one general name—QUI—and declared that the whole depended upon the movements of a universal vital power in ethereal form which they called Yu-Yang; that this Yu-Yang is the nerve force of the Supreme Spirits, good and evil; that certain persons were constitutionally fitted to inhale an unusual amount thereof and then elaborated and diffused a special and personal Yu-Yang; that by their wills they could move this subtle emanation and with it any thing or body which for the time being it permeated, such as tables, etc.; that just as the Supreme Spirit of good moves the matter of the Universe with His Yu-Yang, the supreme spirit of evil permeates people with his Yu-Yang and makes them bad and work ill like unto himself; that none but good results from those who are influenced by one Yu-Yang, while all who are the recipients of this other sort are ministers of evil because their Yu-Yang can be used by evil spirits, and the mediums exhale an atmosphere charged with the effluvia of Hell itself, with lust, hatred, revenge, murder, adultery, abortion and all manner of ill and crime.

How far wrong the Cathayans may be it is not the province of a scientist to decide.

The German mind attributes the origin of White Magic to what they call the Sidereal or Astral Force—a peculiar atmosphere given out from the stars, movable by the medium's and spirit's will; but they do not tell us how this force operates.

Another class of investigators attributes the entire phenomi-

non to corpuscular, and still another class to ethereal vibrations—whatever these may mean.

One school of British searchers after the cause tells us of a “psychic force,” by which they mean a peculiar electric aura which surrounds certain singularly organized persons; this aura can be acted on by the party’s will who evolves it to the extent of not only moving tables, et cetera, but to the extent of taking bodily flight themselves.

And so many other theories are advanced to account for the wonder that it were a waste of time to recount and examine even the tenth part.

In one thing, however, they all agree: that the element, whatever it is, is tidal, subject to ebb and flow; that the laws of its periodicity are not yet known; and that it is a bridge spanning the awful gulfs of Life, Death and Eternity—which I believe!

X. There prevails an alarming misapprehension, not to say ignorance, concerning what a human spirit is. Some regard it as an unsubstantial vapory phantom, in no sense save outline—and the capital ability to scare people—like his or her original corporeal self, an idea so puerile that the marvel is that anyone seriously entertains it even for an instant. Neither the limits nor purpose of this pamphlet permit more than a very brief outline answer to the question: what is a spirit?

Those who desire to *thoroughly* satisfy themselves upon this point are referred to my work on that subject entitled *After Death*. But briefly, the body of man is a mere conglomerate of earths and metals, gases and fluids wholly material, but penetrated and permeated in every atom by imponderable elements essentially electric in their nature. Thus, beneath and lining our eyes are ethereal organs corresponding thereto; beneath our limbs, heart, lungs, brain—in short, all our parts—are corresponding electric organs, and the totality of these

constitutes the eth
and when dissolut
out of the materi
and takes his or he
departed but neit
man, woman or
by conforming to
observance of a fe

XI. Where one
without any assista
should provide a fe
thick glass salt cell
tumblers or bits of
is a good electric in
person sits must be
of the footstool on w
of the body or dress
stand or table used b
prepared, the person
to midnight, in whi
too bright light burn
north or south, but
flow of the Earth is fr
to north, while the
cross these lines at r
and dissipate the me
difficult the success
The sittings shou
and locality every nig
if circumstances occ
person should sit at
be, conforming as fa
It is not advisable to

constitutes the ethereal, spiritual, death-proof man or woman; and when dissolution occurs, this inner man or woman oozes out of the material structure, becomes self-conscious again and takes his or her place among the countless armies of the departed but neither lost nor dead; and this internal ethereal man, woman or child can be contacted by us in the flesh by conforming to the laws governing such contact and the observance of a few simple rules.

XI. Where one person alone desires to become a medium without any assistance from others in the flesh, the individual should provide a few lumps of common sealing wax or some thick glass salt cellars, or the bottoms of broken bottles or tumblers or bits of thick plate glass—in short, anything that is a good electric insulator. The legs of the chair on which the person sits must be placed on these insulators, as also the legs of the footstool on which the feet must be placed, while no part of the body or dress should be allowed to touch the floor. The stand or table used by the sitter should also be insulated. Thus prepared, the person should select a quiet hour, from sunset to midnight, in which to sit. There should be a mellow, not too bright light burning, and the face should be turned either north or south, but *never* east or west, because the magnetic flow of the Earth is from north to south, the electric from south to north, while the dia-electromagnetic currents invariably cross these lines at right angles and in their passage disturb and dissipate the medial aura or psychic force and render more difficult the success of the experiment.

The sittings should, if possible, take place at the same hour and locality *every* night until the hoped-for results follow. But if circumstances occur to render that impossible, then the person should sit at whatever place the party may happen to be, conforming as far as possible with the rules laid down. It is not advisable to permit any other person to assist at the

sitting after a lone experiment is begun, for the admixture of a new magnetism is almost sure to destroy the conditions already obtained.

XII. The same general rules ought to be followed no matter whether by one person or more, *but* the same ones should always be present, and no more, no less; and they always ought to occupy the same seats at the stand or table. These sittings should always be held in the same room—if possible, an upper chamber, especially devoted to the end sought; for by continual observance of this rule the medial aura is not lost, but in time will so penetrate and permeate the furniture, walls and ceiling as to render it a veritable “spirit room” wherein results will follow quicker, stronger and better than anywhere in that house.

The machinery absolutely necessary for successful physical manifestations are, first, harmony, silence, save music, singing and gentle conversation; second, a dark chamber or cabinet; third, honesty, earnestness, truthfulness, goodness; fourth, slate pencils, paper, old violin, guitar or dulcimer, accordions; fifth, a vial of olive oil with a stick of phosphorus in it, for the spirits to carry around through the air; sixth, a looking glass, in which they can frequently show themselves when otherwise unseeable; and seventh, one person should take the lead and keep it, and all questions save mental ones should be asked through him or—which is better—her.

SPECIAL NOTE. It has been the custom to arrange circles by sandwiching a man between two women without regard to coarseness, fineness, complexion or temperament, but by far the better way is to have the largest person at the head of the table and the smallest and finest-nerved at the foot, irrespective of sex. These should be flanked on either side by two next in size and grade until the circle is complete; and *none but* those should ever be permitted in that circle; if others are present,

they should form a
except that the large
inner ring. An exce
a man and his wife
by pitching their fe
forever and aye, st
the light is exting
outside the cover
hopefully toward t
hundred to one tha
phenomena and o
more satisfactory a
in the presence of
also, by binding ha
degree of clairvoy
experiments will al
from Hell to Heav
the Soul-fusion th
say, a passionless r
only when we are v
and also physical s
significant height
those who would
mental wings whe
attend to the bus
physical, emotion
MATERIALIZAT
witnesses are wi
dead do actually
very like it takes
course, this, like
is and probably
all other spectr

they should form an outside ring on exactly the same plan, except that the largest should sit behind the smallest of the *inner* ring. An excellent way of obtaining manifestations by a man and his wife who occupy the same couch is to begin by pitching their feather beds and pillows out of the house forever and aye, substituting hard ones instead, and after the light is extinguished, to join their two nearest hands outside the cover, look steadily, calmly, trustingly and hopefully toward the wall at the foot, and the odds are five hundred to one that within ten days they will develop electric phenomena and odic materializations of the first class, far more satisfactory and convincing than any to be witnessed in the presence of the majority of professionals. Both may also, by binding handkerchiefs over their eyes, develop a fine degree of clairvoyance; and better still, those who try these experiments will also be drawn *in love to each other* and glide from Hell to Heaven before they really know it, by reason of the Soul-fusion thus strangely brought about. Here let me say, a passionless man or woman is a human nonentity. It is only when we are wholly man or woman in the higher, holier and also physical sense that we can reach the loftier and more significant heights of any sort of power whatever; therefore those who would cultivate these loftier instincts and gain mental wings wherewith to scale the Heavens should at once attend to the business of regaining perfect health—mental, physical, emotional and passional.

MATERIALIZATION is the rare phenomenon by which all witnesses are without exception convinced that either the dead do actually manifest themselves or that something so very like it takes place that no one can tell the difference. Of course, this, like all other phases of the great marvel, has been, is and probably will continue to be counterfeited; but unlike all other spectral shams it is most easily detected, for the

real phenomenon constantly occurs under conditions impossible of simulation. For instance, in the Toledo, Ohio, coterie seven persons sitting in twilight, the mediums being a lady and gentlemen, a phantom hand moved through the air, across the table, pulled at a gentleman's beard and faded away in dim phosphoric vapor. In the presence of the same couple the most magnificent spiritual pyrotechnics frequently occur, and *thousands* of electric scintillas dance mazy waltzes about the room, now high in air, then skimming the surface of the floor and anon broadening out into sheets of living vapor, irradiating the room with pearly light.

This *cannot* be counterfeited, because at the request of any person present these lights would and will go to any designated point of the room; rise, fall, glide or remain stationary at will, beside responding to questions by assuming spark, linear or circular form as requested. The best preparation for this form of manifestation is to seat the company in a line or cusp, with a wire or cord resting on the laps and grasped by the hands of those present. The seats should be 5 to 7 feet from an enclosure made as follows: Four upright sticks, 7 feet high, connected by similar slats at bottom, sides and top, to be covered on top and on three sides with paper or cloth impervious to light. In front of it and facing the seats is a curtain of black or green cloth hung to the top or tacked there. In this curtain, one foot from the top, is a hole one foot square, to which is sewn a curtain 14 inches square. This lesser curtain will be lifted by invisible persons, who, when the sitters have become calm by singing, will be able to use the emanating medial aura to temporarily incarnate and render themselves visible to mortal sight.

Such, in brief, is the rationale of mediumship—a fact which, like that of mesmerism, is undisputable and fixed beyond doubt, cavil or question. By means of these grand facts, the Immortality of the Soul has been and is triumphantly

proven. By th
this other gr
existence is A
mankind fin
affectionate f
that life is on
points I refe
referred to, a
The Soul Wo
question con
The above res
fully respond
unnumbered
will declare th
of incalculabl
of the inner s
individual tha
P. B. Randolp
that I believe
death; yet the
this identical
producing th
heard and at
those who rea
Through
and through
mediumship,
and suffering
is the abuse, i
loves, conjug
It is prov
result of orga
ble electric, m

proven. By the concurrent testimony of all the returning dead this other great fact is established, *viz*: That the postmortem existence is A VAST IMPROVEMENT ON THIS! and that over there mankind finds peace, pleasure, rest, labor, usefulness and affectionate friendship, unswerving, incorruptible LOVE! and *that* life is one of constant improvement. But on these grand points I refer the reader to the work *After Death*, already referred to, and to another from the same pen called *Soul! The Soul World*. It now remains to answer the often-asked question concerning Spiritualism: *cui bono*—what good? The above results partially answer this question, but to more fully respond to it, attention is called to the experience of unnumbered thousands in this and other lands who upon oath will declare that by and through it they have reaped knowledge of incalculable advantage in very many respects. The opening of the inner senses more quickly and thoroughly educates an individual than any other system or method possibly can. I, P. B. Randolph, now at this writing at Toledo, Ohio, declare that I believe my many works will survive the century of my death; yet the power to produce them was the direct result of this identical opening of the inner consciousness of my being, producing that mental clairvoyance of which the world has heard and at which I myself have wondered quite as much as those who read my books.

Through the opening of the interior senses (clairvoyance) and through the various phases of that marvelous thing, mediumship, the great source of crime, illness, wretchedness and suffering has been traced to its one single source, and that is the abuse, improper use and mismatching of people in their loves, conjugal relations and sexual incompatibilities.

It is proven that these bad conditions are frequently the result of organization and sometimes spring from incompatible electric, magnetic and chemical relations between couples.

Absolute separation is the only cure for some who are wretched in their married state or interrelationship, while attention to health and a fair amount of TRY is a certain cure for other cases.

These conclusions are the very *res gestae* of rational Spiritualism; and leaving aside a vast amount of mere hypotheses, this new-old ism has led us to the door of strange and weighty truths pertaining to everything that interests mankind, from the construction of an argument to that of a cosmos. In science, art, philosophy and social ethics great discoveries have been made through clairvoyance and mediumship. Lost wills have been found; frauds concealed from every mortal eye have been exposed; crime punished and prevented; the ignorant educated; and an impetus given to the prevailing basis of the present civilization which promises to shatter all that's bad of it to pieces and utter demolition and in its stead bring the good time coming.

Not long since a gentleman—a Spiritualist, too—said to me, after I had recounted many favorable points of the new Theurgy: "Admitted! But is it not equally certain that it has done a deal of harm also?" And here he gave a long catalogue of said wrong things, to which I responded, "I have nothing to do with the shady side of Spiritualism or of my fellow men. All things and people are yet imperfect. RIGHT and principle subtend the human world, and it will all be right in the good time coming. All sin is but disease! Angry words settle nothing! All trouble is chemical! All wrong but moral scrofula or fever, the whole of which, like stagnant waters, are sure to cleanse themselves in time! There is no room for wrong in the world. The good is certain to crowd it out! What's truly human is therefore immortal! Whatever is inhuman is destined to an everlasting death! Good is human; bad is not! The one will live; the other is forever doomed."

The most troublesome Spiritualist is not the man or woman who believes in the life after death and acts upon that faith with an eye open to the possibilities there or here, and whose love and charity and Spiritualism mean action and advancement; but the most troublesome are those who form rings and try to rule the roost with a strong hand, themselves being leaders; people who know it all, who can't be taught, and who muzzle the press and the utterances of speakers; people who get mad, spit forth slander, scandal and venom upon all who don't acknowledge their sway and who deem themselves philosophers, being only fools. It is this class who have brought obloquy and contempt upon a movement essentially good, but their reign is about over, because Spiritualism belongs to MAN, not a sect, party or clique. It means development as well as progress, religion as well as science, and peace on Earth, good will among men, and not a perpetual wrangle, as too much in the past.

Too many of the leaders of Spiritualism have been unjust to those they did not, could not, understand. They were unwise, therefore cruel, and cruelty is impossible to wisdom. Presently great-hearted love and blessed compassion will nestle in all our hearts, and in this glad prophetic hope we may all be happy yet! We are none of us ever wise except when merciful. Let us all be so, for only then can we be perfectly clairvoyant—only then become mediums for the influence and effect of GOD-NESS! Never yet did man come to the absolute conviction of SOUL and Immortality, but he also came to that of God and Prayer! for say what you will, both are and ever will be positive realities in the Universe!

In LOVE alone lies the boon of IMMORTALITY. INJUSTICE reigns today. By and by the wronged dead will openly testify in courts and before juries and judges, and in that day, too, no innocent accused will suffer for another's crime, for the

reappearing and testifying dead will clear him! I prophesy that this will come to pass before a century passes away.

There is one point of Spiritualism almost entirely overlooked by most of the believers in the New Mola and everybody else. They seem to be practically ignorant—these thousands of mediums and sensitives—of either the facts or possibilities of MIXED IDENTITIES; that a well-attested medium, one with whom spiritual rapport is easy, can readily have his or her individuality, personal consciousness—absolute identity—the real *proprium*—entirely, completely, thoroughly subjugated, subverted, suppressed to the extent of being—so far as the mental, moral and conscious personality is concerned—*non est*, not merely for the brief duration of an ordinary seance or trance, but for a period of time limited only by the will of the invisible possessor.

Nor is this condition one of trance at all, for the party is to all appearances wide awake, performs all the ordinary functions and duties of life; yet the consciousness within is not theirs, nor the guiding intelligence, but wholly, totally ANOTHER'S. This condition may last for days, weeks or months together, during which time the earthly party resume themselves only at brief intervals, like short and vague snatches of wakeful consciousness in the midst of deep sleep.

This mergement of identities is the Oriental *Atrilism*, during the continuance of which forced or magnetic abnegation *other* Souls than the subjects' carry their bodies about, eat, drink, sleep, quarrel, fight, talk, laugh, conspire, get tipsy, make love and in short do anything which the possessors' fancy, whim, caprice, hatred, love, revenge, remorse, ambition or conceit may prompt, be the actions good or bad; nor can the possessed party, while in that state, help him- or herself in the least degree, being as wholly irresponsible for, and innocent of, what may transpire during that time as a man would be

for the flowing or nonflowing of the tide, or the rising or nonrising of the Sun.*

Superficial thinkers may reject this tremendous fact, but their own experience will probably confirm it, and thousands will here see the clear solution of many a mystery. And it may not merely develop a little more charity toward mediums, reputed to be "an angular, queer and cranky set, full of chronic cursedness"—and unjustly, too, all things considered—but also expose the producing causes of much crime among drinking people, who when inflamed by alcohol are always approachable and controllable by others of the same grade who have left the world and only return to amuse themselves, shall I say? If a spirit can hold a medium for two hours and rip and tear, fight and swear, preach and pray, what's to hinder an extension of the self-same control to weeks or months by the possessing spirit? Nothing whatever save the will of the medium, and but few of these have it sufficiently strong to entirely free themselves.

There is not the slightest doubt that eight times in ten the notorious angularities, love escapades and crookednesses of modern society are justly attributable to this identical Atrilism here announced; but that secretly on the part of invisible beings Atrilism, or unconscious proxitude to the extent of the complete substitution of mental and spiritual identities, has been carried to an enormous extent, and deeds both good and bad committed by people who are as wholly innocent of them as John Smith is of having an uncommon name. The better and more high-strung, nervous and sensitive the subject, the more complete and perfect the control, especially where

*The authority for this extraordinary revelation is himself a spirit, and one of the loftiest who ever revisited this earthly scene. I am as certain of the unequivocal truth of the statement as I am that any human being is immortal, which fact I know.

P.B.R.

the dead one left the world in a love-hungry, Soul-starved condition! They will and do come back to a corresponding sensitive medium, and then that medium will as certainly run a course of love, passion and lust, as ducks will swim, and that too in spite of Moses and Jairam, Joshua and Aaron, law, custom, conscience or anything else; while all the people wonder why it is so, with, as usual, the solution of the problem right beneath their noses.

Spiritualism and what it carries with it is a far more tremendous thing than even its wildest and most unreasonable fanatics ever dreamed in their most vagarious flights. We know but a few of its minor facts, truths and possibilities, and none of us will know the whole story till after we have spent some dozens of centuries in other, and let us hope better, worlds than this. One thing is certain—it is mistress of this world today and can no more be doubted, laughed or crushed down than the Sun can be extinguished with water from a toy engine.

“We’ll see the ruin of its bad,
The wasting of its wrong and ill;
’Twill heal the sorrows of the sad,
With joy will every spirit fill.”

ADDENDA. Our minds are not yet keys enabling us to unlock all secrets, and the reason is puerile which affirms permanence to the Souls of us and denies it to the beasts, and not oversound which affirms eternal duration to all men alike. As for the reincarnation dogma, it, like the Oriental transmigration story, is beneath contempt. Any man who sets up his dictum and professes to know all about the mighty world beyond us is an idiot. It is my firm belief that the best of us know but very little of the other worlds. Some of us have seen patches of it, and that is all; nor, in view of the notorious fact that all mediums color and shape the communications coming through them will we be likely to get much reliable

matter beyond
We must wait
or the means
can either ta
in their own
universal—the
then we may
have enginee
Knowled
alike is not sa
we but the in
lies just the
philosophy
this worldly
And why do
in damning
of intellectu
force and tr
gelatinous
it an emigr
destiny of m
fate, astral i
a central po
organs?
Such an
by the clas
present on
way into t
into justic
and, great
hosts of n
develop m
be able to

matter beyond the fact of Immortality through such channels. We must wait till we find some way of making a chemical aura, or the means whereby and through which disembodied people can either talk or write at first hand and tell their own story in their own way. I am satisfied that Spiritualism is to become universal—that is, the fact will be commonly accepted—and then we may look for a higher and better class of minds than have engineered the movement so far.

Knowledge of the hereafter of Christians and Spiritualists alike is not satisfactory. How are we to pass the eternal ages? Are we but the initial type of intelligence? And what of existence lies just the other side of consciousness? Why do folly and philosophy go together? And what is the true meaning of all this worldly woe? Are charity, mercy, justice idle vagaries? And why do the mouthpieces of celestial truth take pleasure in damning all but themselves and company? What is the law of intellectual being? Does the Soul, with all its enormous force and tremendous range of possibility, originate from a gelatinous drop lodged in the matrix in the sexive act? Or is it an emigrant from other states in space? What is the final destiny of man to be? What is there of absolute truth in destiny, fate, astral influence? Does the real power of a being reside in a central point, or is it of the nature of a republic of cerebral organs?

Such and a myriad others are the questions to be solved by the class of Spiritualists who are to supersede those at present on Earth, and who seem to have advanced a great way into the region of physical Spiritualism, but not so far into justice, mercy, patience, love, conjugality, mental health and, greatest of all, charity! In the ranks of Spiritualism are hosts of noble, suffering Souls, and these are they who should develop mediumistic power and use it to the end that we may be able to reach beyond the present limited bounds of human

thought. I have no doubt but that grand results will follow from efforts toward mediumship made, not in public, but in the quietude and sanctities of dear home life.

Before closing my literary career, I propose to reveal the secret of the Ansairitic Priesthood of Syria. I do not believe it can possibly be used for evil purposes; but this I *know*. There is a moment, frequently recurring, wherein men and women can call down to them celestial—almost awful—powers from the Spaces, thereby being wholly able to reach the Souls of others and hold them fast in the bonds of a love unknown as yet in this cold land of ours. Would to God every husband and wife on Earth would use it; then indeed were this a far more blessed life to lead. I do not give Spencer Hardy's translation of the mystery, for he lost his life before he got it all, in Cairo, Egypt, I think from Nusairitic poison, because he was about to expose this and other mysteries of the Syrian mountaineers. But I give my own translation and know it to be perfect and complete. It must be written in the nature of a private letter, or not at all, and be sent only at special request. Since *The New Mola* was sent to press I concluded to print the private information alluded to herein, embracing *Love and Its Hidden Mystery*, *The Physician's Legacy*, being the above "private information," and also *The True Oriental Secret*.

B. P. RANDOLPH

Clairvoyance

CLAIRVOYANCE
Unizing facts
distinct from those
to have reduced it
heterogeneity; to
opened new field
magnetic law un
somnambulist ph
present.

We are app
civilization, are
moods, opinions
are entering upon
destined to deve
which are destin
is greatest, mind
the greatest part

Clairvoyance
nerves and brain
health, albeit so
The present disc
method how, the
to apply the spe
order to produc
careful followin
sufficient to ena
Knowing th

Part II

Clairvoyance—Its Rules, Laws and Principles

CLAIRVOYANCE IS THE ART AND POWER of knowing or cognizing facts, things and principles by methods totally distinct from those usually pursued in their attainment. I claim to have reduced it to a system and to have evolved science from heterogeneity; to have added new thought, new conception, opened new fields of investigation and discovered the central magnetic law underlying and subtending the evolution of somnambulic phenomena, a brief resume of which I herewith present.

We are approaching the termination of the present civilization, are bidding farewell to many of its modes, moods, opinions, sentiments, thoughts and procedures, and are entering upon a new epoch of human history and might, destined to develop powers in man now mainly latent, but which are destined to revolutionize the globe. On Earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind.

Clairvoyance depends upon a peculiar condition of the nerves and brain. It is seldom compatible with the most robust health, albeit sometimes resulting from disordered nerves. The present discovery consists in the knowledge of the exact method *how*, the precise place *where* and the proper time *when* to apply the specific mesmeric current to any given person in order to produce the coma and lucidity. It will be found that careful following of the notes herein laid down is generally sufficient to enable the aspirant to attain his or her end.

Knowing the mesmerist and the subject, we are enabled

to indicate the direct and almost certain method of transmitting the mesmeric impulse or influence from the operator, from a magnet, a crystal or tractor to that particular nervous center of the acted on that will in the briefest time effect the purpose aimed at.

At the start let it be distinctly understood that fear, doubt, nervous agitation, coarse habits or bad intent will retard success and may prevent it altogether.

When a person cannot be mesmerized through the eye, head or by reverse passes, success often will follow if the clothes be wet with slightly vinegared water just over the pit of the stomach and small of the back. If an operator acts, let his left hand cover the rear wet spot, his right the front one, while the gazing process continues as before. Reason: the brain is not the only seat of nervous power; and we can often reach and subdue it by and through the nerves, nervous matter and ganglia situated along and within the backbone. If magnets are used, their points should be placed just as would be the mesmerizer's hands and the experiment continued as before.

At first, clairvoyance, like any movement nervous or muscular, requires a special effort, but it soon becomes automatic, involuntary, mechanical. Keep your design constantly before you, and your Soul and inner senses will make grooves for themselves and continue to move in them as cars on rails or wheels in ruts. Let your groove be CLAIR-voyance.

Lucidity is no gift, but a universal possibility common to the human race. It is latent or *still* mind power and can be brought to the surface in a majority of cases. *Omnia vincit labor!*

All mental action comes through nervous action, but in these cases the result must be reached outside our usual mental habitudes and paths. The person who attempts to reach

clairvoyance
merit the pow
keep right on
success, and
"ubique," luc
"repitism" (m

Remember
determine me
and mysteriou

Nor forget
is foul, do no
prepare their
good picture o
kidneys, liver
(not *absolute*
blood *must* be
acids in excess
enjoy the mu
knowing.

Food, dig
Mesmeric su
devil's bridge
clairvoyance i
sated. Excess
a normal sph

Clairvoya
mental force
because we a
your ground
one is exactl
are like the v
there; fertile
cultivate our

PART II: CLAIRVOYANCE

clairvoyance and gets discouraged after a few trials doesn't merit the power. If you begin, either by agents or mesmerists, *keep right on*. Every experiment lands you one step nearer success, and that, too, whether you aim at psychometry, "ubique," lucidity, or any of the fifty phases or grades of "replitism" (mediumship).

Remember that physical conditions influence, modify and determine mental states, whether these be normal or recondite and mysterious.

Nor forget that pure blood gives pure power. If your blood is foul, do not attempt clairvoyance till it is cleansed. Artists prepare their paints, you must prepare your body; else no good picture comes, no lucidity follows. Sound lungs, stomach, kidneys, liver, brain, blood, heart and pelvic apparatus are (not *absolute essentials* but) good preparatives. Above all, the blood *must* be purified, vacated of its poisons, rheums (alkalis, acids in excess) and be toned up to concert pitch if you would enjoy the music of the spheres and know beyond your outer knowing.

Food, digestion, drink, sleep must all be attended to. Mesmeric subjects at first become quite passional—the devil's bridge. Look out you don't fall through it, for true clairvoyance is coincident only with normal appetites normally sated. Excess destroys it. Every passion except the grosser has a normal sphere.

Clairvoyance is qualitative *and* quantitative, like all other mental forces. It is limited, fragmentary, incomplete in all because we are all imperfect, *but* no other being can occupy your ground or be so great in your respective direction. No one is exactly like you; and you precisely like no one else. We are like the world—green spots and deserts; arid here, frozen there; fertile in one spot, sterile in another; therefore we should cultivate our *special loves*. Clairvoyant vigor demands attention

to the law: the eternal equation of vital vigor is—rest equals exercise. Remember this and retain your power. Clairvoyance is an affair of the air, food, drink, love, passion, light, sleep, health, rest, sunshine, joy, music, labor, exercise, lungs, liver, blood quite as much as of mesmerism and magnetic coma, for all mental operations are physically conditioned.

Clairvoyance is an art like any other. The elements exist, but to be useful must be systematized. It has hitherto been pursued not rationally, but empirically; as a blind habit, a sort of gymnastics, a means to delude people, and scarcely ever under intelligent guidance like the logical or mathematical or musical faculties of the Soul, albeit more valuable than those, and like them, too, subject to the laws of growth. It is far-reaching, and once attained, though the road is difficult, amply repays the time and labor spent. It has been the study of this writer's life, and that knowledge which enables him to demonstrate the laws governing it and by which it may be developed also enables him to understand and impart those which attend its aberrant phenomena. This mystic ground has hitherto been the prolific hotbed of a host of noxious, dangerous superstitions and quackeries; and this is the first attempt to reclaim it to rational investigation. Clairvoyance is a generic name employed to express various degrees and modes of perception whereby one is enabled to cognize and know facts, things and principles; or to contact certain knowledge without the use, and independent of, the ordinary avenues of sense. It is produced or attained in various degrees by different methods and is of widely diverse grades and kinds, as:

A. PSYCHOMETRY, or nervous sensitiveness, wherein the subject does not see at all, but comes in magnetic contact with the peculiar material emanations or sphere given off from every person or object in existence; it is analogous to the power whereby a dog finds his master in a crowd or a

hound hunts down a fugitive and pursues him unerringly from having smelt a garment once worn by that fugitive. By this sense of feeling, persons become *en rapport* with others present, distant, dead or alive, and when the sensitiveness is great, are enabled to sympathetically feel, hence describe that person's physical, social, moral, amative and intellectual condition, and in extraordinary cases can discern and detect diseases of mind, affection and body, without, however, being qualified to treat or cure said aberrations.

B. CLAIRVOYANCE. Psychometry can be deepened into absolute *perception* by carefully noting the first and strongest impressions resulting from contact with a person, letter or object and afterward ascertaining the correctness of the verdict reached. A little careful experimentation will develop good results.

C. INTUITION. The highest quality of the human mind is latent in most people, developable in nearly all; is trainable, and when active is the highest kind of clairvoyance. It is the effortless, instantaneous perception of facts, principles, events and things. The rule for its promotion is simply when it tells a tale to *test it at once*. In a brief time the perceptions will grow clearer, stronger, fuller, more frequent and free.

The differences among clairvoyance, feeling or psychometry and intuition are these: the first sees, the second feels, the third *knows instantly*.

In our ordinary state, we see through a glass, darkly; in clairvoyance, we see with more or less distinctness; in psychometry, we *feel* with greater or less intensity, and in intuition we *leap* to results at a single bound. There are hundreds who imagine they possess one or all of these faculties or qualifications and arrogate much importance

merely because the ideas have made such a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be only in the wish. They need training, for clairvoyance is a thing of actual system, rule and law, and whoever would have it in its completeness or *complexity* must conform to the science thereof.

Clairvoyance, or actual perception, is of various kinds and degrees. It does not require brilliant talents for its development, for many seers are inferior morally, organically, cerebrally and intellectually, yet the higher, more brilliant and finely constituted the person is, the higher and nobler the clairvoyance that will be developed. Some subjects can never get beyond the power to hunt up stolen or lost property; others stop at the halfway house of telling fortunes; a number reach the scientific plane, while but a few attain that magnificent sweep of intellect and vision that leaps the world's barriers, forces the gates of death and revels in the sublime mysteries of the Universes. The purer the subject, the better the faculty, is the rule. Goodness, not mere knowledge, is power. Remember this!

No two persons' clairvoyance is precisely alike. Each clairvoyant has a personal idiosyncrasy that invariably determines his or her specialty, and whatever that specialty may be should be encouraged, for in that he or she will excel and in no other. The attempt to force nature will be so much lost time and wasted effort. My advice to all is: adopt a specialty and stick to it.

When any effort toward lucidity bids fair, by care, patience and perseverance, to become a success and the subject becomes dreamy or else sees flashes, sparks, white clouds, rolling balls of light vapor or is partially lucid, the tendency of the mind should be carefully noted, and the future direction of the

PART II: CLAIRVOYANCE

power or faculty be fully decided on, sought for, aimed at and strictly, persistently, faithfully followed until a splendid and never-to-be-doubted triumph and success crowns the effort. If you intend to examine and prescribe for disease, or read people, to hunt up lost goods, detect thieves, make business examinations, in short, any special thing, cultivate that thing and no other, else you spoil your sight, dim your light and become a sort of Jack-of-all-trades, master of none. You cannot excel in finding lost property, reading the love-life of amorous people, and also describe and prescribe for the sick. No. The rule is one thing, and that thing well. Let the rest alone.

Again, people are too impatient. They push a somnambule too fast and too far. Be careful if you look for success. Go short journeys at a slow pace if you expect to hold out. Be extremely careful also not to let different persons practice their efficiency on the subject, for that is a bad thing. It is so also with magic mirrors. It won't do to let other people handle them! I had a splendid one in Toledo, through which I had earned many a dollar by foretelling whether the price of wheat or any other commodity would rise or fall, told it by the rising or the falling of the spectral wheat-sheaf on the wonderful glass. One day I let some people handle it, and they spoiled it forever. Three days afterward I had a chance to earn \$70 by it, tried it myself. No play, no spectre, *no nothing*. Needing the money and knowing that glass *could* tell the truth, I rushed off for a lady—K.C.—to aid me. She looked in the glass. It wouldn't work. It had been utterly ruined by the handling of others. So I destroyed it. That act of allowing people to handle the mirror cost me a good glass and at least \$200 in money that I might have earned, but for the folly I was guilty of.

There are various kinds as well as degrees of clairvoyance: natural, intellectual, Spiritual and Divine, social, practical and purely mental. Or, a clear-seeing of material forms, lucidity

of mind generally, lucidity of special cerebral organs, lucidity upon certain points, as medicine, spiritualism, religion, philosophy, science, logic, art, love, etc.

There is a clairvoyance of introspection, inspection and projection, and these have their appropriate fields in the past, present and the future, all of which are easily developed and perfected.

A. There is the common somnambulic or mesmerically induced lucidity. It also comes through the coma or trance, however produced, and yet it is by no means necessary that the subject be entranced in order to produce the distinct lucidity. There are capital seers who never were entranced, who never lost their consciousness for a moment. But such cases are far from being common or usual. This first kind of vision never exhausts itself on material objects alone—a mere perception of things without penetrating power. The next stage it reaches is that of mind-reading.

B. There is a perception one grade higher than this last, which enables the subject to come en rapport with the surface and essence of things, as a tree, man, woman, herbs, etc., and it grows till the seer beholds and explains somewhat of the penetralia of things; and it culminates in the condition wherein by leaping all the barriers of the outer senses and world one sees and knows things altogether beyond their ranges and approaches the awful realms of Positive Spirit.

C. Special cerebral organs become lucid, soon succeeded by an entire illumination of the brain. This is a grand, a sublime, a holy degree, for the subject sees, senses, feels, knows by a royal power; is en rapport with a thousand knowledges. A step further, a step inward, and the subject is in harmony with both the upper and lower universes. He or she thenceforth is a power in the world.

PAR
All clairvoyants m
clairvoyant. Mere
gusts of passion and
in the bosom of memo
So far as Americ
teacher of clairvoya
persons fail who stric
down, and fewer stil
upon. As a rule, it is
cases, seventy-five
become mediums,
fourth, five the fifth
their peculiar orga
MAGNETIC CLAI
other means fail, b
or magic mirror, n
this country; or b
of a powerful hor
the ceiling and h
go it will spring a
nail will do—th
as good; so also
A magnetic
proper all who
and tables and
this purpose. I
someone will g
The circle mu
almost sure to
NOTE. All
enduring, cu
power deper
exist if this h

PART II: CLAIRVOYANCE

All clairvoyants may not claim genius, but all true genius is clairvoyant. Mere talents are dry leaves tossed up and down by gusts of passion and scattered and swept away, but genius lies on the bosom of memory, and gratitude at her feet.

So far as America is concerned, this writer is the only teacher of clairvoyance as a system and science. Very few persons fail who strictly conform to the general rules here laid down, and fewer still who follow the special plan determined upon. As a rule, it is safe to declare that in every one hundred cases, seventy-five can become partly lucid, sixty-three can become mediums, forty-five can reach the third, fourteen the fourth, five the fifth, and two the highest degree of clairvoyance their peculiar organization admits of.

MAGNETIC CLAIRVOYANCE can often be produced, even when other means fail, by steadily gazing in the depths of a magnetic or magic mirror, many of which have been successfully used in this country; or by holding the head close to the open horns of a powerful horseshoe magnet. This may be suspended from the ceiling and held to the head lying down, so that when let go it will spring away or come in contact with its armature—a nail will do—thus closing the circuit. A good crystal is nearly as good; so also is a common bar magnet.

A magnetic circle of several persons: to be effective and proper all who are in the circle should be insulated. The chairs and tables and footstools should rest on glass knobs made for this purpose. In these circles, the chances are ten to one that someone will go off into the mesmeric coma on the first trial. The circle must wish, will, desire, and favorable results are almost sure to follow. Have patience if they do not.

NOTE. All clairvoyants should, to be useful, successful and enduring, cultivate the habit of deep breathing, for all brain-power depends upon lung power, nor can continued ability exist if this be neglected. All clairvoyants should feed on the

best things attainable. Again, all clairvoyants must use great caution in matters of intoxicants. Abstinence is good, for error in *that* direction is fatal to clear vision, or to its perpetuity when possessed.

If the party desires to develop sensitiveness only with a view of becoming a psychometrist, this caution does not apply with such force. If a person were to ask me, is it best to try to be a clairvoyant or a good psychometrist? I should unhesitatingly say the latter by all means, for it is more easily attained, and to say the least is quite as useful if tests are the objects sought to be gained.

In all mesmeric experiments, individual or collective, very few become at first trial true hypnotic subjects; some can never be owing to peculiarities of organization. The matter can be tested in a variety of ways: as, for instance, the usual "passes" may be reversed. In some cases the doubtful subject may look steadily at a speck on the wall for six minutes. If drowsy at the end of that time and the eyeballs have a tendency to roll up, the person is a subject, and all that is required is patience. Or breathe rapidly, forcibly for ninety seconds. If it makes you dizzy, you are a subject and can enter the somnambulic state in any one of a dozen ways. This same operation often repeated is almost certain to produce coma; and if done while lying down in connection with the horseshoe magnet operation, it will prove successful in enabling the person to see without eyes. In all cases the room should be quite dark. (N.B.—All magnetic, odylic and mesmeric processes are twenty times more often productive of grand results if conducted in a darkened chamber than in one lighted artificially or by the Sun. Next to a thoroughly dark room, moonlight is best, and starlight better still.) If at the end of a few minutes sparks, flashes, streaks of quick and lingering light are seen or phosphor clouds float before the face, then one of two things

PART
immediately probab
repetition can be cl
these clouds and spark
forms of friends long
Forty-eight of fift
operator wastes, not s
mesmeric force that s
RULES. Subject an
temperament, comple
throughout, in ord
ference to all the ta
mostly nonsense; for
years old to thorough
burly uncle, a man c
stroke of his ponder
sea tyrants that ever
rendered him not o
manipulating his h
calls. She had witne
to the same, tried
in great glee on the
all was that the cap
today a better or g
harbor!
Concentrate
subject's head; kee
Gaze steadily at it
hands over it from
at the same time c
induced. When it
you will be stron
it. Resist it. Deep
insensibility has

is immediately probable. First, that the party by continuance of repetition can be clairvoyant; or second, if not too scary, these clouds and sparks may resolve themselves into spiritual forms of friends long gone but not lost.

Forty-eight of fifty mesmeric experiments fail because the operator wastes, not saves, diffuses rather than focalizes, the mesmeric force that streams from the eye and fingers.

RULES. Subject and operator ought to be of opposite sex, temperament, complexion, size, stature, hair, eyes, build and so on throughout, in order to bring about the best results, without reference to all the talk about positive and negative, which is mostly nonsense; for we have known of a sweet miss only six years old to thoroughly and effectively mesmerize her great burly uncle, a man capable of knocking a bull down with one stroke of his ponderous fist and who was one of the roughest sea tyrants that ever trod a quarterdeck, and yet the little lady rendered him not only helpless, but clairvoyant by repeatedly manipulating his head while he held her in his lap in his daily calls. She had witnessed a few experiments, believed she could do the same, tried it on four occasions, and accomplished it in great glee on the fifth attempt. But the greatest miracle of all was that the captain's nature became entirely changed, and today a better or gentler man does not sail out of New York harbor!

Concentrate your attention on a single point in the subject's head; keep it there. Do not let your thoughts wander. Gaze steadily at it and it alone, gently waving your head and hands over it from right to left, left to right. Repeat the process at the same time daily for one hour, till the sleep is thoroughly induced. When it is, and you are perfectly satisfied of the fact, you will be strongly tempted to ask questions. Don't you do it. Resist it. Deepen the slumber in seven sittings after perfect insensibility has ensued. The eighth time you may ask a few

questions, and but a few. Lead the subject slowly, tenderly, holily, gently along, step by step, one topic at a time, and that topic thoroughly, not forgetting what has been said about "specialties."

Persons ambitious to become clairvoyant must not forget that a foul habit, amorous pleasures, high living and mental excitement all are disqualifications. The entire diet must be changed; the linen often; the skin, especially the head and hair, scrupulously clean; and to insure success, the food should be very light: fruit and tea, coffee and milk may be freely used; but very little if any chocolate, fat, oysters, pastry, and but little sugar. Nor should the person fail to think, wish and will the end aimed at continually. Soft and plaintive music is a capital adjunct.

The experiments should always be made at first with but a few spectators in a darkened room, and perfect trust should exist between operator and subject.

For ordinary purposes the writer would prefer the Oriental methods of clairvoyance to the full magnetism of European and American practice. These are: first, the mesmerist places a few drops of ink in a proper vessel; gazes therein himself (magnetizing it) and bids the subject gaze also. Presently the subject will behold a vision in it and will see pictures of whatever is desired.

MAGNETIZATION. I now give the special method of thorough magnetization. First, let the room be partly darkened. Let there be a mirror in the north end; let the subject's back be toward that mirror, but take care that he or she sits so that the reflected ray of light (magnetism) from the operator's eye will strike the back of his or her head, the subject receiving the reflected ray—or operator, subject and mirror forming a triangle—which any schoolboy can arrange in a moment. Now the subject sits in a chair fully insulated, the feet being on an insulated stool, and

no part of the dress or chair touching the floor. The operator also stands or sits on an insulated stool, and if he is weak in nervous force should be fully charged with electricity from a battery. If spectators are present, seat them silently in the south, east and west, but not a Soul in the north. No silk, not even a cravat, must be allowed in the room. If a piano is there, let some soft and tender chords be played; but take care not to play more than one on that evening. Previous to the experiment, two magnets have been suspended, one north pole up, the other down, so as to embrace the subject's head without much pressure; the poles must antagonize, and a current will be sent entirely through the head. Now be careful. You have already prepared a magnetic bar, and when the subject is seated and the magnets arranged, the operator looks steadily at that point of the looking glass whence the reflected ray will glance off and strike the back of the subject's head, just between the fork of the northern magnet, and while doing so he points the bar magnet directly toward the open neck of the subject. In a few moments there ought to be perfect magnetic slumber, and frequently the most surprising clairvoyance will be exhibited. It is still better if all the spectators grasp a cord on which a copper and iron wire has been bound, the ends being fastened to a chair so that they point directly to the subject's body. If these directions be faithfully observed, success will follow nine times in every ten experiments.

A slight alteration will render this circle unequalled for other purposes. In such cases let all sit around a table—it, the chairs and stools being wholly insulated. If the room be darkened and you have a good magic mirror on the table, you may and probably will have curious spectral phenomena. But I advise the chord to be played all the time till results sought for are obtained. Again, let a person sit facing the south, insulated, with the magnets in contact as before, the person being alone,

and the results desired are almost certain to follow. But let me here say that no one in or out of a circle can reach good and speedy results unless perfectly and absolutely clean. The bath is the very best of preparations for these experiments and cannot be neglected with impunity. I have known many successes and some failures in conducting all of the above experiments in this country, England and France, and I give it as my deliberate opinion that no one need fail in them, and will not, unless their own folly and impatience ruins all.

All magic mirrors are based on the eternal fact that whatever exists is something; that thoughts are things, that spirit is real substance, that all things photograph themselves upon other surfaces; that sensitives can see and contact these shadows, lights, impressions and images, as abundantly demonstrated by Baron von Reichenbach in his researches into the arcana of chemism, light, force and magnetism; also, by thousands of others in all lands, and especially in these days, wherein disembodied people project an image of themselves upon paper, the artist sketching the outline with a pencil, thus producing photographs of the dead recognizable by all who ever saw them when walking in flesh and blood. Now the fact that dead people can and do project images of themselves upon the retinas of sensitives, upon the aura that surrounds certain people, upon similar emanations from houses (haunted!) so plainly that hundreds can see them as clear as noonday is so firmly established that few are so hardy as to deny what is thus upon the testimony of millions, in all ages, absolutely and unequivocally demonstrated.

It is equally well established, however some may sneer, that for ages men of the loftiest mental power have used various physical agents as a means of vision, either to bring themselves in contact with the supernal realms of the Æther or to afford a sensitive surface upon which the attendant dead could,

can and do temporarily photograph whatever they choose to. Nor is this all: I know that by a mysterious process whose principles it is needless here to expound, a mirror is the means of a better and far more reliable clairvoyance than nine out of ten would suspect.

During my travels through Africa, Egypt, Turkey, Arabia, Syria and my intercourse with the *voudeaux* of New Orleans and Long Island, I became thoroughly convinced of the existence of two kinds of magic: one good and beneficent, ruled and governed by the Adonim; the other foul, malevolent, revengeful, lustful and malignant. They antagonize each other. The one revels in the Saturnalia of the passions; the other, the true, moves in the Light-producing Shadow of the Oversoul. In the one, the adept is surrounded by an innumerable host of viewless powers who lead him on to great ends and power, but finally sap out his life and utterly ruin or destroy him or her. And this accounts for much of ill seen and experienced by modern sensitives.

The other leads its votaries through the glimmer toward the Light and unfolds at length that final and crowning clairvoyance which consists in a clear perception of relations, causes, connecting links, effects and uses by far the noblest and highest attainable while embodied, and this it is that I aim to enable others to reach. But take notice: the true clairvoyant in this sublime degree moves and acts above and beyond the tempestuous realm of the passions, defying their utmost power. Passion dims the Soul's best vision. To reach this lofty eminence, the subject's body must be purified and proper preparation be made. Food, raiment, habits must be *modified*. It is God's highest gift to man and cannot be had without a struggle.

No one of gross habits can easily reach lucidity. Food and all things else must be adapted to the conditions sought to be

reached by the aspirant or subject, for if the proper precautions are neglected it were absurd and silly to expect victorious results. When a man or woman tells me there is no truth in the doctrine of "projects," "spells," "charms," "spells thrown," "rings" and all that sort of thing; when it is asserted that there is no genuine Magic—a mysterious means whereby ends both good or ill can be wrought—or that spells and charms are mere notions based on empty air alone; then I flatly deny all such conclusions and declare that such assertions are made by persons wholly ignorant of the invisible world about us or of the inner powers of the human mind. Although I am not called upon here to explain the *rationale* involved in this special department at full length, elsewhere I have clearly indicated the direction in which it is to be found. As well tell me that the Sun doesn't rise as that there are not means whereby two dissevered persons can be brought in contact, or that methods do not exist by means of which one person can assuredly so work upon another as to gain desired ends, (even if they be evil, the principle and power exist, and have often been brought into active play and force), no matter whether said ends are those of love, affection, jealousy, revenge, or love of gain and lust for power. I have seen too much of that sort of thing in Asia, Africa, France, England, California, Long Island and New Orleans to doubt the evidence of my senses and the experience of years of attentive study of this branch of the great magnetic law to doubt it. Indeed, so thoroughly convinced was I of the truth that I spent months in travel and association with experts in order to become master of the processes and the rather unpleasant secrets of the lower—as well as of the higher—Magic.

In New Orleans nothing is more common than for both men and women to employ the *voudeaux* to effect contact with loved or desired ones. Some experiments of acquaintances of

mine were rather expensive. A man loves a woman and cannot reach her, or vice versa. Then comes in the Magic, and seldom a failure. More than that: in the matter of sympathetic rings I know that a pair of twin rings, one worn by the loved, the other by the lover, will blend the two in magnetic rapport to an astonishing degree. The whole thing is magnetic (another word for Magic); and so is it also of the "amulet" business, for although most of the charlatans who pretend to deal in them are conscienceless swindlers, yet it is possible to prepare and charge certain materials so that they will retain the nerve aura of one person and impart it to another, kindling up magnetic love between them just as a little yeast will leaven a whole barrel of flour.

Again, it will not do to tell me that one person cannot throw a magnetic spell upon another and affect them favorably, or the reverse, at any distance! Hundreds are living witnesses today of my public exposure of the *voudeaux* in New Orleans at the School of Liberty in 1864-1865, and it was from one of the *voudeaux* queens, Alice H—n, and Madame D—s, a victim, that I gained much of my knowledge in these occult points of black magic. I have known it to be practiced for purposes of lust, passion, love, revenge and pecuniary speculation, and always with a strange and horrible success; which fact led me to make myself master of its secrets. Again, we are told that spirits of evil guard hidden treasures and successfully obfuscate and confuse the would-be finders. I believe it, and also believe that said obfuscations can easily be overcome by a timely resort to Magic of a higher grade. People are wont to laugh at and deride all this as superstitious folly and blind credulity, in spite of the fact that the loftiest minds Earth ever held, from HERMES TRISMEGISTUS and the ALCHEMISTS, down the ages to the last elected members of the SORBONNE have believed, do still believe it.

That Magic is an actual thing no sane man, especially if well read and travelled, can well deny, for there is too much corroborative testimony from among the Hindoos, Indians, Arabs, Negroes, Tartars, Chinese and other races to successfully do so. Americans till of late years have wholly neglected the veiled studies; but from their immense amount of energy, brain and nervous power they will yet excel all other people on the globe in that as in other specialties. So sure am I of this that I venture to assert that aside from the savages of our cities, eight-tenths of average Americans are competent in six weeks to develop what in another age than this would be regarded as miraculous phenomena, either of the physical type of mediumship or of the clairvoyant order, through circles, magnetism or seeing by the mirror.

A Word of Counsel to Five Classes of People

I. To those who mesmerize: Your power depends upon your health, cleanliness, nonexcitability, firmness of purpose, persistency, volume of lungs and clearness of mind. It will do you great good to walk upon the grass or soil as often as possible, because thus you gain the direct magnetism of the Earth which cannot be had from the hard stone or brick pavements of the crowded town or city.

II. All clairvoyants while developing must live on the very plainest and purest of food. But when they have reached the goal, they must remember that anything they do exhausts their vital energy, to maintain and rebuild which they should live as well as possible and partake of the articles enumerated.

III. All persons who are "used up" and exhausted by mental labor, sedentary, morbid, excitable and despondent;

IV. All who are passionless, cold, nonattractive, non-attracted, uneasy, unsettled, subject to mental, tempera-

mental, glo
V. All w
their bodies
unreliable,
from any ca
world or to
and Soul,
and drained
starved con
thing it is b
slumber in
and sensit
finer life in
a coarser p

Husba
simply be
grow elect
the other,
results of
health wh
flow of li
symphon
of reachin

It is s
churches
the staten
of the m
rank and
the quiet
belief an
the new
crypts o
differenc

mental, gloomy and passional storms; and

V. All who have half-ruined their mental faculties, drained their bodies, sapped their health, and become crooked, angular, unreliable, fretful by passional excess, normal or otherwise from any cause, should, in order to gain access to the invisible world or to develop the higher and inner faculties of mind and Soul, take care and not allow themselves to be sapped and drained of their magnetic force and vitality by the love-starved cormorants abounding everywhere today. As a general thing it is better to have two beds for two persons, even if they slumber in the same room; and especially should the refined and sensitive avoid contact with the coarse and gross, for the finer life invariably goes out to him or her who is molded after a coarser pattern.

Husbands and wives too often learn to hate each other simply because they occupy the same chamber and in time grow electrically, nervously and magnetically repellent each to the other, and then comes strife. Persons who seek the highest results of mediumship do not require that coarse and rugged health which comes of hard labor, but they need that gentle flow of life's forces which attunes their Souls to the finer symphonies of nature, wherefore music is a delightful means of reaching the required condition.

It is said that the best religion is found outside of the churches. I am not aware that such is the fact, nor can I credit the statement; but I am certainly sure that the highest phases of the modern phenomena are not to be looked for in the rank and file of the public army of spiritualists, but rather at the quiet firesides of those who make no open parade of their belief and who amid the sanctities of the home circle cultivate the new science, which is itself the key wherewith the very crypts of the Universe will by man one day be unlocked. The difference between the blatant, iconoclastic public spiritualism

and the quiet kind is that the former develops universal discord, the latter general satisfaction and well-doing. The one cultures the head alone, the other the heart and Soul. One renders its acceptor calm, peaceful, better; the other rips and tears, breaks down and shatters; destroys, but never builds up; delights in slander, scandal, *crim con*, universal *blaat*, and makes war on everything that many others regard as holy and sacred. The one attempts all sorts of revolutions, fails and only achieves bad odor; the other forbears, investigates, hopes and strives to harmonize conduct with teachings.

The fact is, the attempt to establish Spiritualism as a mere sect is an utter failure, and thank God it is so; but as an educator of *all*, an innovator, a compass, a lifeboat, a chart, its mission is to the RACE, and it is the grandest ever planted on this footstool! Quietly it is upturning the soil of the Souls of men, and good fruitage will one day come therefrom. It is this better phase that I commend to mankind now and when I am dead, for it is this kind only that can uplift the species. Bearing these things in view, I caution aspirants not to attempt gaining results until the heart and purposes are right. Then labor, work, wait, for in God's own good time you will reap a rich reward and know of a truth that if a man die he will live again.

Conclusion—Editorial

During his illness, Dr. Randolph has devoted his hours to the perfecting of his knowledge to the end that it may not perish when his career on Earth is finished. In reference to clairvoyance and mediumship, in addition to this present monograph, a full and complete system concerning the latter two sciences, including an account of the Magic Mirror, may be found in his celebrated work entitled *Seership: The Magnetic*

Mirror.
develop
nations
it is tha
of the n
Black C
odors, S
who ca
instru
But su
rule, fo
nerve
more
follow
determ
last an
even
with
devel
T
losoph
inter
is as
theu
add

Mirror. There is a wide difference between the clairvoyance developed through and by methods common to Western nations and that for ages known to Oriental lands. This latter it is that he has studied, perfected, written of and taught. One of the methods, and a rare one, too, consists in the use of the Black Ovoid. There are some persons unable to distinguish odors, savors, flavors, sounds or colors; so, too, there are those who can never in this life realize clairvoyance through any instrumentality or agency whatever, magic mirrors included. But such cases are entirely exceptional to the general human rule, for a very large percentage of the fine-brained, sensitive-nerved people of today can unquestionably develop one or more phases of the modern White Magic phenomena by following the ordinary methods *patiently, persistently*, with a determination not to be defeated; *but* when all *others* fail, the last and surest resort is to the mirror. As said before, a few fail even with this, but the trouble is constitutional and organic with the individual; for others will take that same mirror and develop the most magnificent and astounding results.

To conclude: Dr. Randolph's Oriental system and philosophy develops the individual, enlarges the mental range, intensifies, broadens and deepens the scope of the Soul, and is as far superior to and in advance of the jumble of ordinary theurgy as decimal fractions are an advance upon simple addition in the science of numbers.

Part III

Second Youth and How to Gain It

Van Helmont, La Bruyere, Campbell, Asgill and hundreds of other vast and mighty minds believed in and devoted years to the discovery of the means of perpetuating human life and youth. To this end I also, the last of the glorious Order, have labored, and, I believe, successfully—not that I claim to have found either the water of being or *elixir vitae* whereby man may challenge death for long centuries, as it is said Artefius did—but that I have perfected the *Phosoxygen* of both Lavoisiere and Sir Humphrey Davy, the mysterious wine alluded to by Campbell in *Hermippus*, Lord Lytton in several of his works and Jennings in his treatise on *Fire*. This discovery of mine since 1854 has been known by the names Phymylle (the life giver); Amylle (the love creator); Phosodyn (the nerve strengthener); Phosogen (the light imparter) and latterly in one form as Lucina Cordial (the barren woman's relief), and in its clear state as Protozone (the physical basis of nervous life).

Drugs cannot reach and cure organic disease. The elixir will not repair organic lesions of structure in the worn-out frame [Bulwer], but if there be no such lesions, every draught of it is new vitality, new force, new energy, renewed youth; and once more bounds the blood, a vivific torrent of sensuous life, through every channel, every crypt of the physical being of earthborn man.

The discovery alluded to sprang from the fact that nearly everyone in this nervous America is to a greater or lesser extent in some way deranged in the genital-urinary organs, and it is an impossibility that happiness or joy, mental, physical or

PART III: SECOND YOUTH AND HOW TO GAIN IT

moral, can be experienced under such conditions. I do not believe, but know, that old age need not bring decrepitude and senility along with it; but that judicious care as to bathing, sleep, food and self-command will under usual circumstances enable us to regain our youth and keep it; and under adverse conditions life and vigor may be regained when even hope itself seems to have left us.

I quote: "Those who have read Dr. Randolph's works need not now, at the end of thirty years, be told that as an expert in diseases of the nervous and genital system his fame is too well established to be successfully contested by any man, men or party, nor that the ablest physicians in the land are glad to accept his teachings and improvements upon original discoveries. During the past year, he has by a new discovery revolutionized the entire treatment of such diseases. By it the physician and patient need no longer 'guess,' but go at once to the cure of the case.

"The discovery is entirely original.... The cardinal principle of both the treatment and remedials is that contrary to all the 'schools,' he holds that life itself is a principle, that we are not born with a given amount of it which, when exhausted, gives us up to death; but that we can not only accrete and gather in new life and thus add long years to the sum total of its duration, but also intensify, deepen, broaden and expand it in every direction, thus preserving our fire, beauty, vigor, energy, electric, magnetic and personal force to an unlimited degree. And not only that, but—and here is indeed a mighty discovery—that the very source of exhaustion is, properly understood, the actual fountain of perpetuity, endurance, long life and power, mental, physical, moral, emotional and magnetic. In a word, he holds it possible to almost wholly rejuvenate ourselves and become young again in spirit, vigor, mental power and endurance—that loss of love is loss of

life, and that both can be restored. These things he teaches, and among others gives one bit of practical knowledge of inestimable value, on the observance of which depends the happiness of all wedded couples, and ignorance of which fills the land with vice, murder, suicide, divorce and wretchedness incalculable. This knowledge is given in part in *The Golden Secret*."

Very many of the large-brained, active-minded people of this country, as is the case with the same classes in Paris, London, Berlin, Vienna, Constantinople and other large centers of population, labor under some form of nervous disease caused mainly by cerebral exhaustion from mental overwork. Another large class, including both sexes, suffer the same troubles, but from different causes—the distressing symptoms having been difficult to alleviate, much less to cure, with the means at hand, for the reason that until this discovery and improvement upon it there was no absolute medical agent or pharmaceutical preparation in existence capable of meeting such cases successfully; and since our preparations—during twenty years of trial—have proved their unexampled power over all diseases involving nerves, brain, lungs, kidneys and sexual organization—their popularity without the adventitious aid of advertising, paid-for certificates and other modes of puffery demonstrating this fact—we are proud to say the field of their usefulness is wholly unchallenged by the products of the pharmacopoeia of the civilized world.

In the experience of every physician worthy of the name, numerous cases present themselves which may be generally defined as loss of magnetism, depletion of magnetic force; in other words, vital exhaustion, to cure which thousands have resorted to the various hypophosphites, preparations of lyttæ, valerian, etc., some of which undoubtedly afforded temporary relief, but all of which are impermanent and as

PART III: SECOND YOUTH AND HOW TO GAIN IT

dynamic remedies wholly and utterly unreliable.

Patients who need and resort to such remedies—and in vain, for reasons self-apparent—may be classified as: first, those who, forgetful that vigor is the gift of God, have exhausted the brain and nervous system by indoor life, too constant mental application—of course involving loss of lung power—and hence, like plants in a cellar, are bleached out. The second class have lived too fast, and late hours, wine and personal excess have stranded them midway of life's sea; the nerve fountains are run dry; vital energy is sapped and gone, and existence is dull, feverish, wholly spineless and insipid. A third class have led such fretful, vexed and troubled lives that without intentional error they have nearly extinguished the fire of life. A fourth class, embracing both sexes and all ages from ten years to threescore, consists of those unfortunates who by neglect or other causes have become inverted, and by solitary habits—not to be mentioned, but whose terrific consequences must be met and conquered—have sapped and drained their vitality till their flesh is waxy, nerves unstrung, brain-softened; they have become unreliable, changeful, angular, crooked, wild, shiftless, aimless, suspicious, nervous; easily affected by the weather or bad news; are gloomy, morose, scary, discontented, dreamy, fidgety, suicidal, secretive; now tender, then coarse and callous; now gentle, then the opposite; vapory, fretful, easily worried; wholly unfitted for life's most solemn duties; disquieted themselves, and estranging their best friends; they have become worn out, exhausted and in the case of females loaded down with troubles that would kill half the men living, often in their cases resulting in morbid states of mind and body; and in men resulting in impotence and worse trouble. There is a fifth class whom disease has wasted and reduced so that there is scarcely life enough left to make it at all desirable; and a morbid melancholy, almost utter despair, follows. They

have frightful dreams, flashes, headaches, palpitations, anger fits, hysteria and angularities without number. A sixth class have gone to waste, impotence and senility at thirty, thirty-five and forty years of age, who with a little care could retain full vigor till threescore years and ten.

The above list embraces, first, all that vast mass of people who are exhausted by mental labor and sedentary occupations; who from various causes are angular, excitable, nervous and at times unaccountably morbid; second, all who are passionless, cold, nonattractive, nonattracted, or if attracted, hopelessly so from lack of responsive ability, who are unsettled, uneasy, subject to mental, temperamental, gloomy, lonely and passional storms; third, all who have ruined their minds and bodies, sapped their health and vigor and are now crooked and fretful, despondent by passional excess normal or otherwise, or from any cause whatever.

Who can doubt that in reference to very many of these troubles, perverted, excessive or abused physical love lieth at the foundation? No woman is ill whose nervous apparatus is sound; no man is so whose natural appetites and brain are strong and vigorous. Life and power, strength and force, beauty and love, talent and genius, endurance and longevity all depend on the normal health of the vital-nervous organs, for when these are disordered, the whole being must and does suffer, and nine-tenths of all the diseases of "civilization" originate in the disturbances of that portion of the human economy.

By the medical profession, the great want has long been that of a powerful, positive, certain yet harmless nervine—invigorant capable of direct action upon the brain, nervous centers and pelvic apparatus; an agent that will allay morbid inflammation, yet stimulate, exhilarate, tone up and permanently strengthen; that will supply nervous energy, correct all morbid action and furnish the material lost or wasted by excessive mental

coil, venery, m
prostration. E
practice frequ
demanding th
aphrodisiacs t
or reactionary
all question m
peculiarly ada
wasting, dyspe
morbid states
melancholia,
result from ut
seminal exha

The reme
from whateve
are nervous fo
by stimulatio
dynamic pow

In no ser
productions
a new era in
dynamic ag
England and
properly adm
incipient cor
hysteria, ner
brain soften
debility or v
not speedily
dynamic po

Througl
men and b
patients sta

A PHYSICIAN'S LEGACY TO HUMANKIND

each magnetizing the other at the seven magnetic points of the human frame—sides, spine, throat, head, breast, and over the stomach (pit of).

VI. Superior men, whatever their rank or calling, are very attractive to women as a general thing; therefore such men—as they are almost *always very* licentious—have great need for watchfulness and prayer.

VII. The true nature of any wife is quickly changed *for the worse* by the *pigness* and *private* brutalisms of her husband; and “can’t a man do as he likes with his own?” requires a universal No, even if ownership of the wife is conceded, which it isn’t.

VIII. When a husband’s *private* conduct, *unreasonable* demands, etc., have estranged the dear love so precious to every genuine man, there is but one way to change it back, and that is *forbearance, self-restraint*, care, gentleness, reciprocity, LOVE. It is best to eat only when one is hungry. But why force an unwelcome *feast* to you, *horror* to her except she be ahungered as well? If she be not in sympathy with her husband in *all* respects, it means death to her affection for him in time, if not at once; and he is a poor bird who foolishly ruins his own nest, and how many human birds do it!

THE ANSAIRETIC MYSTERIES. We are triplicate beings—Soul, spirit, body. Our loves and passions may be of either one, two or all three of these. If our love be only of Soul, it is too fine and ethereal for this lower world and for all practical purposes is useless. If it be of spirit *only*, it is too vague, unsubstantial, unthoughtful and physically unsatisfactory. If it be of body only, then lust is regnant with Hell all around, and crime swelters in the air. If our loves be of SOUL and SPIRIT only, then we are bereft of the power to become energies in the world because we lack the material force to make our mark on either each other or the world or to give good physico-vital constitutions to our offspring. If our loves be of Soul and *body*,

we are isolated from the rest of mankind and are lone pilgrims all the way along. If they be of spirit and body *only*, we are extreme—either all transcendental affection or downright animal passion. It is only when our loves are triplicate that we fulfill our true mission and realize the supreme joys of existence.

The marital office and function is therefore *material*, *spiritual*, and MYSTIC. The Christian world knows much about the two first, but nothing whatever of the last. The Ansairitic secret doctrines only contain it, for they alone establish the fact that the marital function is unquestionably the highest, holiest, most important and most wretchedly abused of all that pertains to the human being. Its offices are so vital that we, the Ansairih, hold as cardinal, indisputable axioms that

IX. He who is diseased or unsound *pelvically* is *not* a true man while thus; his Soul is barred out from the Heavens whither all Souls repair during sound sleep, and his Immortality is *not* certain till he does become sound. Woman everywhere is subject to the same law and penalty.

X. We hold that any overpassional, inconsiderate male human is no man and that such a husband must *necessarily* destroy the best wife ever given by Allah to the son of man; and

XI. An overpassional woman can easily destroy and ruin any husband on the Earth and totally unfit him for combat with the world.

XII. Children are the gifts of Allah. They will not come unless the message is sent for during the wife's lunar season; hence any artifice to prevent conception, unless based upon time and her moon's changes, are *diabolic*, *inhuman* and dangerous to both the man and the woman, Souls as well as bodies.

XIII. Ghouls and fools think to avoid all disaster through the murderous habit of incompleteness of the conjugal rite. But

A PHYSICIAN'S LEGACY TO HUMANKIND

they are mistaken, both the wife and husband, for such folly begets hatred, disease of bladder and brain, nerves and Soul in him, and a corresponding host of evils in the wife. Why?

XIV. Because it is not merely suicidal and unnatural, but is also a conjugal fraud among whose results may be reckoned dyspepsia, insanity, paralysis and impotence on his side, and uterine, vaginal and ovarian inflammations, ulcers, leucorrhea and prolapsus on her side, physically, and hatred, disgust and "Damn" generally on both sides.

XV. Too few husbands respect the modesty of their wives; forget that drapery, perfumes, beautiful trifles are powerful adjuncts; do not know that it is impossible for a wife to love him unless she is *WON*, not *forced* to compliance; that he can *never* hold her Soul and she be made to realize the natural God-intended joy of conjugal association except by those affectional and *magnetical* caresses and endearments which to the wise husband suggest themselves. Above all, let none be careless of modesty; for WHOEVER CANNOT BLUSH IS LOST!

XVI. Too frequent exercise of any power, quality or faculty is ruinous. This is especially true of marriage matters, which are only productive of two results—Hell or Heaven! For the true and holy rite is *ascensive* and leads to health, happiness, delight, longevity, gracious, celestial and glorious joy; or *descensive*, leading to the lowest depths of social, moral and domestic Hell, on which sad rocks too many Souls are wrecked.

[NOTE: At this stage the *esoteric points* of the mysteries come in. They are *never* printed, but are written to such as need and will properly observe them....]

XVII ...Love between husband and wife should last to the brink of the grave, but it doesn't. With careful obedience to these rules and judicious food, drink and occasional baths, *it* WILL! Doctors, clergymen, merchants, lawyers, people of letters,

all whose minds are constantly on the stretch, also, women of like mental culture, are all more or less deficient in vital energy, and all will speedily reach primitive vigor, *endurance* and elasticity of spirit and body *only* through the natural methods and agents herein set forth.

XVIII. Conjugal love never stands still. It either increases or diminishes, and husbands and wives *both* injure and mar it by heedlessness.

XIX. Morning embraces, *not too often*, are prolific of nobler joys, health, satisfiedness, and better still, offspring, than in the night.

She who yields to a libertine is *sure* to be despised by him! He who patronizes a harlot is worse than a beast, and either are unworthy of the forms they bear, for no beast sins against beast morals as humans do against theirs....Whoever yields to passion not love-founded is not only a fool but a suicide, for love-passion *builds* up the human Soul, but mere lust absolutely *wastes* Soul, and everyone guilty of the folly knows this from experience, for a debauch lessens the entire volume of power! Whoever is false to a true wife or husband contracts the malaria of Hell and is sure to bring home the subtle poison and lay the broad foundation of domestic damnation! Sexual faith and purity are the price of power! Just as Love is the sole base of Immortality. NOT ALL PEOPLE HAVE SOULS.

XX. Both husbands and wives will grant as a boon when either would refuse to accord a rite claimed *as* a right. Nothing is lost, but everything is gained by the persuasive mode. *He comes too near who comes to be denied*. Insistence is brutalism. Ask in love:—be sure to show it; if you're *true*, she's *sure* to know it. Slow paces last the longer. Unless there's mutuality, a little but growing Hell is kindled!

XXI. Govern yourself, then you may rule a kingdom, and then your mate!

A PHYSICIAN'S LEGACY TO HUMANKIND

XXII. Nothing but love can keep a man faithful, and not that always, unless he finds greater solace at home than abroad; and that's just *it*. They too seldom do, and that's her fault; for unless he does, she's *never* sure of him.

XXIII. A woman must have love—must love and be loved—in all its true meanings, ought of course to have and exercise it at home; but if she *doesn't* have it there, she will elsewhere; and he who imagines he can keep her true, in heart at least, without loving her right along and right straight from his to her Soul is an egotist, a fool and an ass! Lost love seldom returns! It can only be won by truth, assiduity and genuine manhood.

XXIV. An idle wife may be successfully tempted; so may a dressy one or one subject to flattery. For such to be tempted is to fall. She will forget everything but a slight to her love—not passion; but a man will forget a slight to *his* love, yet *never* forgive a sin against his conjugal rights. Ought he?

XXV. No power can tempt a woman against the man she loves and who she knows loves her in return.

XXVI. No rite of marriage gives ownership, but equality. Proprietorship means despair to her, dishonor to him.

XXVII. A woman in love can be wholly trusted, but not so a man.

XXVIII. One sheep-killing dog will ruin all the other dogs he comes across if you grant him time; and one loose woman will corrupt five hundred innocent girls or wives in six months if you but give her the chance to do so. It is her chief delight.

* * * * *

FINALLY: I commend these twenty-eight points to the study of mankind, as also that portion of the Ansairctic knowledge which is only written.

THE NEW MOLA WITH SUPPLEMENT

NOTICE.—The avidity with which this work was subscribed for enabled me to assume its sole publication, wherefore the right, title, and interest in it has wholly reverted from K. Corson & Co., to P. B. Randolph.

The

EVERYTHING
great Sec
have been pla
devious ways
of their life's
good cheer.

To my m
surer and gre
you know how
once been hi

The revel
but in our m

ANYTHING
MAY SOUND VI
following me

St. Matth
ye shall find:

St. Matth
he that seek
opened."

St. John
thou wilt ask

St. John
VERILY, veril
Father in m

So you s
promised in
must under

this work was sub
blication, where
holly reverted fr

Secret Revelation

The Greatest Key to Contacting Power

EVERYTHING that has been printed in the unfolding of the great Secrets and Customs can well be omitted. They have been placed in this book for the purpose of showing the devious ways in which people have approached the fulfillment of their life's destiny towards success, happiness, wealth and good cheer.

To my mind these people are lost people, for there is a surer and greater way to power which YOU can contact once you know how, and yet, strangely enough, this secret has never once been hidden.

The revelation of this secret has been going on for years, but in our material civilization we have forgotten it.

ANYTHING YOU WANT, YOU CAN HAVE BY ASKING FOR IT. THIS MAY SOUND VERY STRANGE, but just look into your Bible for the following messages revealed there.

St. Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you."

St. Matthew 7:8: "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

St. John 11:22: "But I know, that even now, WHATSOEVER thou wilt ask of God, God will give thee."

St. John 16:23: "And in that day ye shall ask me nothing. VERILY, verily, I say unto you, WHATSOEVER ye shall ask the Father in my name, he will GIVE IT you."

So you see, there is sound proof that everyone has been promised in this life whatever they ask for; but of course, they must understand the secret of asking, and this secret I will now

THE NEW MOLA WITH SUPPLEMENT

unfold to you. It is: BELIEVE THAT YE HAVE, AND YE SHALL HAVE IT. You must not ask, but believe that you have it, and you will HAVE IT already, as in *St. Mark 11:23*: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall BELIEVE that those things which he saith shall come to pass; he shall have WHATSOEVER he saith."

The Supplement

to

The New Mola

Ernest A
Sir, Tha
anner in
book, to se
ut for yo
men have
but alas
be such in
with the
to meet;
for the g
during c
As y
Immort
startlin
best th
annou
for the
questi
And a
theor
powe
to fo
the m
cha
one

m
In
P
a

To Earnest Augustus, Viscompte de Percevele and Lord of Ulma:

Sir, Thanks are your due from all mankind for the noble manner in which you came forward and enabled *Eulis*, the book, to see the light, which it would not have done so soon but for your very prompt and unsolicited financial aid. Few men have travelled or seen so much of the world as you and I; but alas! how few real gentlemen one finds! I proved you to be such in every sense of the word, and am glad to rank you with the very few whom of late years it has been my fortune to meet; hence it affords me great pleasure to put in type, for the great world's use, the thoughts you evoked from me during our very pleasant sojourn together not long since.

As you, Sir, and I conversed upon the subject of human Immortality, after I had printed in the book called *Eulis* the startling new theory thereon and had challenged the world's best thinkers to provide a better one or overthrow the one announced; after I had solved the Darwinian theory and for the first time in the history of letters fairly answered the questions, "Why is man immortal? And if so, are all men?" And as we canvassed ancient, medieval, modern and current theories and hypotheses concerning the *locale*, nature, powers and modes of suprahuman life, I mentally resolved to forestall my intention and anticipate the publication of the new work entitled *Beyond the Spaces*, and give at least one chapter thereof to mankind—and this for more reasons than one, as you who know can readily surmise.

As you, Lord Earnest Augustus, and I, on that sunny morn, after discussing our travels and adventures in Arabia, India, South America, England, Turkey, Egypt, Greece and Palestine, marvelling at what tremendous differences exist among men by reason of the soil on which they tread, took

our hats and sallied forth, leaving the swift turmoil of the week and the silent lanes of Antwerp behind us to seek the grateful shadow of the forest trees hard by. Well do I remember how we lay us down upon the sweet green sward of the arboreal and sylvan—aye, almost Arcadian—world about us, and reclining at ease, talked anent the life that now is, and that which—at least to some of Earth's denizens—is yet to be. How ardently we canvassed various theories; how crude and wholly unsatisfactory most of them were.

Your words, my lord, fell upon grateful ears and attentive. Some of your questions were partly answered then and there, our time being short, the matin meal not yet discussed, and the Sabbath bells were chiming out their call to worship and to praise the God of Abraham, Isaac and Jacob. We were hungry, though not sinful; so we went to breakfast while others hied them to the synagogue; we to eat, they to sleep. And after that, I wrote my thoughts thus:—

The dogma of Immortality is not universally accepted. Among the Western (European-American) civilized peoples it is generally believed in, the reverse opinions being held by a comparative few. It is not regarded as a blessing, but the worst fate that can befall a man, by uncounted millions of the human race.

Very few of those who believe it can give a rational reason why; state the how or locate the *where* of themselves after its attainment. Of all who accept the doctrine, the Spiritualists alone claim to have demonstrative proof of its truth; some evidence corroborative of identity and little or no positive proof as to the when it begins, the mode, the how or where; because among them there are so very many conflicting views, hypotheses and opinions afloat that scarcely any two believers agree upon more than two or three points, *i.e.*, that the dead return; that the other is an advancive life; and

that at its worst it is a great improvement upon the life we now live. They are at sea upon a thousand other points, and this comes of their accepting what mediums, so-called, have said when supposedly under spiritual influence—not yet realizing that there is a mediumship true and real and another one altogether fictitious and imaginary. The real in the world are to be numbered by hundreds, the imaginary by tens of thousands, in all ranks, lands and climes and among all classes, orders and nations of the Earth.

I will not stop here to explain how Immortality came to be at all or who are and are not endowed with that great desideratum, having already done so in *Eulis*, Part II, but will take up another related question.

It is easy to see why the “philosophy”—much abused word!—of supernal life is essentially imperfect, crude, puerile, contradictory and in some measure absurd; as, for instance, when we are told that spirits can pass uninjured through solid walls; that they can and *do* eat coarse food, as pork chops and such stuff fit only for barbarians. There are other reasons why current hypotheses concerning the life hereafter are weak, crude and untrue, whether they exist within the pale of the three great branches of the Christian faith—Greek, Papal or Protestant—or without them; or within the pale of the three branches of Spiritualism—the Christic, Harmonial or Swedenborgian. Among them all no man has yet been forward enough to fairly challenge the existent conclusions or point out the higher truth and clearer way and light.

Let us examine the most reasonable doctrine of the Spiritualists, the one most generally assented to, which holds that subsequent to physical death we still retain the human shape, but it is nonsolid, airy, vapory, gaseous, electrical, phantomesque as a general thing, except when able by

the exercise of some undefined power to attract to the *unsubstantial* figure certain peripheral or spherul atoms, sublimated, refined yet material, given off from peculiarly conditioned, *odized* matter in some cases and from the bodies of peculiarly constituted persons of either sex in other more frequent instances.

Under these conditions it is held that the otherwise impalpable and unseeable disembodied individual becomes viewable, can be seen, felt, handled; can talk, sing, play, whistle, strike, do all that man may do, until the materializing supplies are cut off, exhausted, exhaled away; when, though still present, the spirit necessarily becomes again invisible. People there are by scores who insist that while thus temporarily incarnated in what they affirm to be bodies so like the natural ones in feel, touch, sound, warmth and pulse as to defy anyone to tell the difference between them, the spirits eat and drink, and cases are cited wherein they are alleged to have held carnal intercourse as before death—and this is affirmed of spirits of both genders. They tell us, too, that this doctrine is not horrible, even if it is true. This latter point, however, is possible, provided such a thing as materialization ever occurred, and it can be proven by thousands of witnesses that such things are not only possible, but of actual daily occurrence. It is not only held by certain persons that the doctrine and acts are true, but that Jesus Christ himself was the result of an amour between Mary and a materialized dead lover of hers, which statement must be taken *cum grano salis*; and yet, if what is related of the doings of materialized spirits be true, the possibility of the function is demonstrable at once, and that, too, upon indisputably logical grounds. But there we must stop, for the secretion and ejection of the impregnative principle must be an impossibility by reason of the absence of the element of

ripening time
Therefore, we
notwithstanding
sustains their
strong as Ho
not here allu
Joseph's wife
passage in th
Sons of God
were fair and
them to wif
being the tri
Let that pass

It is diffi
tion and in
possible on
most ration
is to say, th
invisible, yo
semi-entity
what he w
darkling la
play jokes
experience
drink, slee
for there s
doctrine a
its advoca
attenuatio
would no
phantasm
force, stre

Such

ripening *time*—an absolute essential to propagative contact. Therefore, we deny that genesis to the Nazarite, and that, too, notwithstanding its advocates declare that the Bible itself sustains their position by citing corroborative facts, of course strong as Holy Writ, because it is Holy Writ itself. They do not here allude to the adumbration or overshadowing of Joseph's wife Mary by the Holy Ghost, but they point to that passage in the elder Testament wherein we are told that "The Sons of God or the Gods, saw the daughters of men that they were fair and comely, and good to look upon; and they took them to wife, and raised up sons and daughters, the same being the tribe of Anak. And there were giants in those days." Let that pass at its exact value—no more.

It is difficult, with our practical, matter-of-fact education and intelligence to conceive how such things can be possible on the supposition that the afterlife of man is as the most rational of the current opinions represent it to be; that is to say, that after death he is an impalpable, untouchable, invisible, yet "bluish white" misty being, a sort of gaseous semi-entity, living a mystic, weird goblin life, utterly unlike what he was anterior to his Charonic passage across the darkling lake except as to personal outline, a propensity to play jokes and a semi-retention of memories of antedeth experiences. It is not easy to see how such a being can eat, drink, sleep, "locomote," love, hate, aspire, suffer or enjoy, for there should be a solid foundation for all this. Yet the doctrine affirms that he is but a film—lighter than some of its advocates, of greater tenuity than hydrogen or the wavy attenuation of a comet's trail, or tail either. Such a being would not weigh a trillionth of an ounce because wholly phantasmal in structure, and by parity of reasoning also in force, strength, capacity, ability, energy or power!

Such crude notions—for they do not rise to the dignity

of ideas—concerning postmortem man and life can but be exceedingly dissatisfying to whoever looks death squarely in the face; and most of us in such a case are apt to reject such crude speculations, cast them aside, cry “bosh” and look elsewhere for better light, no matter who the authors of the former sort may be. And this contempt is generally felt just as soon as people cease to swallow per diem allowances of “editorials” in lieu of common sense, throw off the papal shackles and begin in stern reality to THINK.

Not all of us are quite certain whether we or anyone else is immortal, or whether all these asserted spiritual phenomena may not after all be attributed to different sources from the alleged ones; for it may be that some other class of beings are playing tricks on us and having a good time at our expense in the first place; in the second, the whole thing in all its phases may be compassable and producible by the mind of embodied man itself; and in the third place it is utterly impossible to establish one single case of identity so clearly that an ordinary pettifogger couldn't pick the logic to pieces and drive a coach and four through the aperture thus made. This writer most religiously and firmly believes in Immortality, but not on the basis or grounds of the general belief, because there are higher, deeper, broader and more solid foundations for the belief resident in the author's Soul than are to be found in any branch or phase of modern or ancient Spiritualism; whence it follows that those who claim the author as subject merely, or that the author's belief resulted from spiritual experience, simply lie—that is all. The author was a Spiritualist before Jackson Davis was thought of, a rap was ever heard in Hydesville or Wm. Berry quit printing to start *The Banner of Light* in the hub of the Yankee universe. Oh, no; the author has a belief founded upon firmer grounds than these afford, viz., direct

sight of the
mediumshi
the work E
subject, an

The fac
the weird
underlie a
exclude or
for various
the notori
off as a ge
more expe
spiritual m
turning d
and unkn
flowers in
hard by a
people af
wretch up
than brai
over the

and whe
right the
these sp
do they
taken? I
propaga
things
Where
How is

sight of the worlds above, positive, certain, superior to all the mediumship on the globe, and which are fully described in the work *Eulis*, Part III, in *Seership*, a book devoted to the subject, and partly in *The New Mola*.

The fact is that most of us find it impossible to master the weird and ultramystical so-called *principia* alleged to underlie all the modern spiritual phenomena; hence we exclude or reject the most of them after a while, if not at once, for various reasons more or less cogent. Take, for example, the notorious Tennessean Mickey Free, who palms himself off as a genuine medium, being only an astute trickster far more expert in howling through a horn and thereby giving spiritual messages in a horn and varying the performance by turning down the gas and pretending that brown physicians and unknown ghosts achieve the feats, as well as bringing wet flowers into a circle—flowers just culled from the graveyard hard by and kept wet in vials of water till flapped over the people after the lights are out—wretched tricks played by a wretch upon wretched simpletons with more money to waste than brains to use. The self-same game is being enacted all over the world; for

Wherever God erects a house of prayer
Old Nick is sure to build a chapel there;

and wherever true mediumship or clairvoyance crops up, right there will the base counterfeit flaunt its dirty skirts. If these spirits are aerial beings only, and eat, what and how do they eat? If they sleep, where and how are the slumbers taken? If they love and hate and accomplish all we do except propagating their kind—which we deny—how are these things achieved? Where is the Spiritual Land? What is it? Where do we go? How do we live? What do we eat and drink? How is it that spirits, being lighter than air, or hydrogen

even—the lightest of presently known gases—yet are able to manipulate weighty objects, rap, tip tables, lift and carry people and furniture and assume the solidity of compact flesh, bone, hair, clothes and muscle? These are pertinent questions, generally eliciting either vague answers or downright abuse; for ten to one the questioner will be called a “recanter” and be lied about until the fibbers believe their own tales, as the experience of the writer hereof abundantly demonstrates—and yet the cavillers and fault-finders have not been able to inflict the death penalty, quite; nor to stop the Sun from rising, nor a stream of bread and butter and some meat daily flowing in to supply that writer’s wants. Selah!

Before replying to the above questions in the light of a higher knowledge, let me put another very weighty one which ought to be responded to first. It is this: Is it not generally credited in these days that we are of Adamic genesis or origin? But the human grades and species are as wide apart as are the various branches of the *felidæ*—that is, from the huge lion and royal Bengal tiger at one end of the line, through all the intermediate grades and links down to little Sally’s pet kitten weighing ten ounces. Each and all are nothing else but cats, pure and simple; yet what a difference between the captor of a full-grown bison and the tormentor of a church mouse! Well, the Hottentot and Bosjesman are human beings as well as the most highly cultured of us all; yet the delight of one is music, love letters and astronomy; that of the other, beefsteaks cut from the living beast, with baked missionary by way of dessert. The ideal Heaven of one is an arena of celestial beatitudes; that of the other, an enclosure fenced with sausages, with a central fountain squirting hot pot pie, the main ingredients of which are quartered monkeys and nicely larded Negro babies—underdone and well-seasoned!

Just think of being asked to take a second plate!

People so wide apart never sprang from a single pair. Man descended from primal types and was not created immortal, because he was originally monkeyfied, if not an out-and-out baboon or gorilla; and, be it known—there are no immortal apes! How did man become death-proof? No answer was ever on Earth made to that tremendous question until the author of these lines gave it in the chapter concerning Immortalization in the work called *Eulis*, to which you are referred at this especial point. But some men are immortal and have proved it by reappearing—that is, have proved it if ever a case of positive identification occurred; not otherwise.

A recent pamphlet proves too much: that it is impossible to identify even if hundreds of apparent proofs are given, for the manifestor may be a joker from the *Diaks*, who can impersonate whom they choose—and these *Diaks* themselves cannot be proven to have been of earthly origin. That was an unfortunate brochure. Immortal people must resemble their antemortem selves; they must be something more than rarified gas; they must live somewhere, and that “somewhere” cannot be Earth’s abdomen even though its crust were but a few miles thick, because people dying as they do at the rate of three a second, the cavity would have been packed full long centuries ago. That notion is therefore cast aside. They cannot live on this Earth or in its air either, because they all say they came to us from a long way off; but that “long way” cannot mean beyond the Milky Way either, for what to the unassisted eye appears a fleecy cloud, by the telescope is seen to be the faint radiance of an innumerable host of glowing Suns studded in the awful Heaven, so immeasurably far away that no known telescope can resolve the nebulous haze of these quintillions of flaming orbs; yet

we receive light from the stars on the hither shore of the vast ocean of illimitable SPACE!—some of which unquestionably started on its journey not less than a million, aye, even a thousand million years ago; wherefore, to talk of our dead coming all that inconceivable distance to visit us whenever we choose to invoke them is both unreasonable and absurd, for they do not, cannot come that far. The latest computations of the speed of light gives a mean of 190,000 miles in each and every second of recorded time; and to talk of an organized being rushing through space at that awful and tremendous pace is to utter rank and contemptible nonsense; and yet there are authors in the accepted ranks of reform thinkers who do utter just such puerile stuff, which passes down without a gulp—so capacious is the unreasoning credulity of the “rank and file” who, only too glad to find the old beliefs mere childish myths, rush to the other extreme and believe too much....

The supposed nearest fixed star is His Ruddy Mightiness Sirius the Great—a globe of fire believed to be seventeen times hotter than our Sun, which itself boasts a heat over five thousand times greater than molten iron; while Sirius exceeds him in magnitude as far as Earth surpasses the Moon. Now light flying through the vault spans ten million four hundred thousand miles a minute; six hundred and twenty-four million an hour; billions a day; trillions of miles a year—without a rest! Yet Sirius is so far away that it takes light over twenty-one long years to leap the awful chasm whose narrowest span exceeds forty trillion Earth-measured miles!—a distance so vast that not even the burning intellects of the Archseraphim could compass or conceive it. Yet Sirius is but a next-door neighbor to us; there are other Suns on the higher shores of *Via Lacta* whose light probably requires millions, not of years, but centuries ere it flashes on Earth's

THE SUPPLEMENT

startled sight. In both hemispheres the naked eye beholds less than four thousand stars all told. But there is starlight on its way which will one day show millions to the eye where they seem but thousands now, and save in cloudy times man will live in perpetual day—just as the dead do now, and just as there is no darkness to the clairvoyant eye, and clairvoyance is a well-demonstrated power not to be gainsaid or laughed down.

Now when we are told and are expected to believe that the homes of the dead are beyond the farther shores of the Milky Way, we, if intelligent, can but smile and conclude that the authors of the statement are themselves yet in the Milky Way and stand in need of weaning when they tell us that our friends, mates, relatives and beloved ones frequently span this awful gulf to manifest themselves to us and think nothing of the tremendous flight. Let us examine their notion a little more closely and see how it looks in the light of common sense, supposing it to be true, and that a spirit could reach us from one of the adjacent Suns of the Milky Way, a twelfth-magnitude star, say two hours after starting. That spirit would have to plunge through space at the rate of not less than one hundred and twenty thousand billion English leagues during every single second of the journey—a speed as much swifter than either light or lightning as they are faster than a snail's slow march. It is clear, therefore, that this hypothesis must be abandoned wholly, totally, completely and forever, and a more reasonable one be adopted instead. Of course in a limited monograph like this, I have no space to explain the methods whereby I reached different conclusions and results, having already done so in *Eulis* and *The New Mola* as well as in the precedent volume *Seership*, wherefore I shall here only briefly indicate what those results were.

The theory that at death immortalized mankind leaves the

fleshly body behind, that is—to put it in a chemical light—gets rid of the iron, carbon, silica, water and other gross forms of matter and floats in the death chamber, or wherever the process takes place, an impalpable, ethereal being with an electrovaporous body and organs—there's no protoxide of hydrogen either in a spirit or the place it goes to—is emphatically true; but that it remains so is *not true*. Man on Earth and man immortalized are essentially the same—*i.e.*, ambitious, ignorant, stolid, sharp, learned, stupid, isolated, gregarious, fastidious, gluttonous, lustful, chaste, musical, profane, devout, skeptical, exclusive or social; after death as before he delights in cities, solitude, bucolic or urban life; trees, flowers, architecture—all just as we do here and now, according to idiosyncrasies and personal tastes and bias. He expends his substance and must replenish it—because he labors and thinks—and accordingly Nature has provided for him there as here, except that on Earth the best things are monopolized by the rich, and wealthy fools and time-servers lord it over the talented and poor. Here you might as well be damned as be penniless. There, mental and moral worth is the signet of power and position; nor is the real estate in the hands of the few, or space and luxury monopolized at the cost of the underlayers of society, for in the Upper World things go at their real value, and people count only for what they are actually worth, and no more.

Certain authorities affirm that man remains *after*, just as he is *at* death so far as shape and substance are concerned; yet in the same breath speak of there being in the Upper World trees, forests, lakes, seas, islands, continents, rivers, houses, statuary, gardens, palatial mansions, theaters, museums and hospitals. I was one who thus spoke, but failed to qualify or fully and clearly explain. I do so now. All these things imply substantialness if not absolute solidity, which of

course is sheer nonsense if the Upper World is but a figment, man a fleeting phasma. If these things are mere appearances and mankind mere superhydrogenic personalities, it is all well enough; but we are more than that, and the time has come for me to lift the veil and show exactly what that "more" really is.

The oxy-nitrogenous atmosphere surrounding Earth is an ocean whose outer wavelets, fine, rarified and exceedingly attenuate, roll gently against the pure Æth of space at a distance averaging about three hundred and fifty miles. As a revolving wheel or grindstone throws from its wet surface curved lines of water, even so does this Earth in its double motion—axial and orbital—throw from its periphery vast and continuous streams of highly rarified, highly sublimated electrical matter—what may in fact be called the Soul or spirit of material substances. But there is neither silica, carbon, hydrogen, nitrogen nor oxygen in this evolved current, which by laws of its own moves from the equator to, and ascends from, the poles of the Earth in spiral rivers gently undulating, sweet as the breath of a babe and softer than the down upon a ring dove's breast, with a musical murmur likened only to the distant echoes of the symphonies of God! I have seen that river; I have heard its delicious melody; and then, only then have I been able to smother the spirit of discontent, unrest and resistance; to smile at the rage of puny man and rely wholly upon the absolute knowledge that all would be right in the spring of the good time coming.

This grand river, rife with the quintessence of matter, is mainly composed of what I call *Magnetism*, *not* magnetism—by which I mean that mysterious essence or imponderable whose poles antagonize those flowing north and south, itself moving from the opposite quarters; in a word, the cross-magnetic fluids of the terraqueous globe. When this

river reaches the confines of the Earth's cushion, it flows in curved lines toward the center of what may be compared to an enormous shell, zone or belt, the underside of which it strikes and instantly fuses therewith. This is the concave or underside of this mystic Land upon whose upper surface man resides for a term proportioned to his mental, moral and psychologic growth. Some remain but comparatively short periods; others have been there more centuries than they had days upon the Earth.

It is almost a hollow sphere, with Earth, like the kernel of a nut, far away in its center; and but for two large open spaces at its poles, it would be a complete sphere. Its surface is reached over a ridge of vast mountains surrounding these open spaces like the scoriae hillocks on the edge of a volcanic crater. Its material differs from matter as we know it here, for on Earth heat and moisture are the twin productive potencies; there heat and water as we know them have no existence. A spirit cannot get either wet or cold; hence its labor is not for money or food or raiment, and consequently the compound Hells which those necessities create on Earth are not known up there—and yet there are Hells abounding even in the spaces; but they have a different nature and genesis from those on Earth!

The material of that Land, being not of coarse matter, does not obstruct stellar, solar or lunar light, nor do its people see through aqueous humors, as do we preceding death save when gifted, or cursed, with second sight or clairvoyance. Neither does that Land alter, change, deflect, refract or in any way disturb the chemic rays which pass through it any more than a belt of fine, clear glass would. Indeed, an ancient writer in the New Testament compared this self-same "New Jerusalem" to a sea of glass. As the Upper Land is constantly supplied with new material on its underside, even so its

cushion, it flows in
may be compared to
underside of which it
his is the concave or
whose upper surface
to his mental, moral
but comparatively
more centuries than

Earth, like the kernel
t for two large open
te sphere. Its surface
s surrounding these
he edge of a volcanic
as we know it here,
the twin productive
know them have no
et or cold; hence its
nt, and consequently
ities create on Earth
are Hells abounding
different nature and

ot of coarse matter,
ght, nor do its people
preceding death save
ght or clairvoyance.
deflect, refract or in
pass through it any
d. Indeed, an ancient
this self-same "New
er Land is constant-
nderside, even so its

upper surface is continually giving off its most sublimated particles, which, together with those supplied from the Sun's planetary family, go to constitute another and vaster belt elsewhere, of which more hereinafter. Of course this constant drain would one day exhaust the Earth, were not that result provided against, this world actually growing larger instead of being wasted away. How? Simply ask any astronomer, and he will tell you that from seven to twenty million meteors strike the Earth every twenty-four hours. Some are so burnt as to be impalpable dust; others, tons in solid weight. The supply, everywhere except in domestic and financial matters, is always equal to the demand.

The surface of that electro-Æthic zone is far more diversified than the Earth, with multitudinous seas, rivers of living water, brooks, hills, vales, cities, towns, etc., just as here, only on an immeasurably vaster and more sublime scale. Its cities—I have seen one; its lakes—I have scanned their silvery tides; its towers, mosques, minarets and domes; its glowing beauty; its flowers, fruits, gardens are each and all incomparably superior to any actually witnessed here in fact; and far more gorgeous than the gardens of Irem or Poe's splendid *Domain of Arnheim*. In the early days of the present Spiritualism we often had mediumistic drawings of some of the strange flora of that Better Land. Such things are rare now, having been superseded by higher and far more significant phenomena; but even they were but pictures of things upon the deserts of the Land Beyond.

It is clear that the purpose of the God of this Universe was the immortalizing of the homos. "Selection" means that, Evolution proclaims it—and if these be not accepted, then the Bible and all human history and development point right there. Hence, in view of it all, we declare that *some* men are immortal. But only *some* trees were intended as fruit-bearers.

There is sufficient seminal fluid to stock the globe with sentient life; yet not one-tenth of the fruit reaches ripeness, and only one seminal drop in fifty billions, in man or brute, fish, fowl, insect, reptile or analid ever develops into the possible thing or being mystically contained within it. The rest is wasted. Is man an exception to the awful rule? I need not here repeat what I have already said on that point in *Eulis*....

It requires no argument to prove that the Upper World, or any other *locus in quo* for that matter, must be adapted to the needs and wants—which are not identical—of its denizens; and it follows that no phasmal or vaporous condition, either of the zone or its peoples, could ever fill the bill of the imperative requirements of human beings, for, dead or alive, these last are solid and enduring. But the Supernal Worlds are *not* phantasmal, vapory affairs; nor are their citizens thin, ghostly and therefore *ghastly* personages, but solid, substantial, gravitative, though far less so than here below in this badly ruled baby world of ours. Nor is that Further Land a mere picture gallery, phantomesque, magical, evanescent, dependent for its formativeness upon impossible projectional mental states and forces, as the New Church people try to inculcate; for it has cities and palaces that have stood for ages and will endure for countless centuries yet, struggling for birth within the womb of Mother Time!

Its citizens are entirely human still, but it is a modified humanity, differing somewhat from that which we realize here; yet nevertheless marked and stamped “strictly human!” Hence they consume food, hate, love, aspire, curse like troopers and pray like saints; get pleased, jealous, angry, holy and obstreperous, as humans do everywhere; and they laugh full many a loud guffaw when people sing and pray to them and put on long faces and play Holy Willie generally.

They wouldn't be human if they didn't! Knowledge there, as everywhere else, is the result of continued effort, and a dunce, dolt—or that is to say, a fool—here must have the ears of his wit cropped by experience ere he can pass muster there as his congeners do here. Ambition has its fields, too, and God is just as inscrutably mysterious beyond as He is to anyone on Earth—except that no one can successfully assume to be His appointed agents there, at a round salary, and laugh at “how he sells them,” as is done among us. Of course the zone is vastly larger in area than this Earth. I said its under surface was about three hundred and fifty miles—I did not mean above the Earth's crust, but above the outer edge of its atmosphere. The thickness of the zone from the foot of it to the general plane of its surface in the thinnest, or polar, parts is not less than one thousand miles; its equatorial depth is five times that. Figure on this, and you will see what a vast World indeed it is; for vast it must be, seeing that the daily arrivals of the dead are at least three each second of the clock; and I compute its numbers to exceed, say, a hundred trillion human beings, some of whom, however, are constantly departing thence to other and still fairer climes.

All of us emit a sphere, aura or halo impregnated with the very essence of ourselves; sensitives know it; so do our dogs and other pets; so does a hungry lion or tiger; aye, even flies, snakes and the insectivora, as we know to our cost.

Some of us are magnetic, some electric, others mixed; some are warm, attractive, love-inspiring and friendship-making; others are cold, intellectual, electric but not attractive. Let a learned Thespian of the latter makeup harangue an audience, and though charmed with his brainy vaulting and glittering verbal pyrotechnics, they will soon tire, exhibit impatient or somnolent symptoms, forget the next day every word he uttered and in a week wonder what it

was all about. He talked at them, but not into them; he made them think, which is a tiresome piece of business with most folks; and few speakers can succeed who do that! He'd better make them laugh "fit to kill." People will pay well for being tickled, but they grudge a dime for real instruction. Curious fact, but true as the Gospels. Pitted against such a man let there be a half-taught, but very loving, ripe and mellow man, with rich, round tones, with Soul in every word, but with not one-tenth the logic and erudition of the Pundit; yet he carries the crowd with perfect ease, and everybody is wide awake, treasuring up every good thing that falls from his lips. The reasons are palpable and plain! It is heart against head, Soul against logic; and Soul is sure to win. Still other persons are diamagnetic and exhale a sphere or aura as a flower does perfume, and like that, too, capable of being gathered and utilized by those who understand the matter; and some of the disembodied people do. Certain houses, dwellings and localities have the same characteristics. The individual is a natural physical medium, the *places* are likely to be "haunted," causes the same in each case, *i.e.*, both emit a something capable of being utilized by spirits. It is far easier to obtain exhibitions of the occult force in chambers habitually devoted to that purpose, simply because the apartment becomes permeated with the specific aura required. It is also easier to mesmerize in some places than in others, on the same principle that one can more readily sing, act, orate, pray or recite in some halls than others.

We die of disease, age, suicide, accident or violence—no matter how—but before our bodies are fairly cold, the electrical inner being oozes out like sweat through the pores; the cerebral sutures expand on the same principle as the pelvic bones do in maternity to permit the egress of the death-defying tenant, and lo! we are dead! We just begin to

really live! But the process is not yet complete. Sometimes, the newborn spirit's disgust of Earth and earthly "friendships," rivalries and unrequited toils, the hollowness of its "loves," the selfishness, its infamously hard and ill luck on Earth incline it to a prompt departure and instant deliverance, and it anxiously looks about for someone like itself to indicate the where, the way and the how.

On the other hand, in life it may have been oppressed, badgered, lied about, envied, thwarted, and its conditions may have developed a perverted phase of desire for justice, in modern parlance, revenge; and that desire may cause its departure to be deferred, or its frequent return after it has left, in both cases bent on giving a Roland for an Oliver and making things unpleasant for those who have maliciously wronged it in the life below; and thousands there are on Earth tortured daily to the very quick; foiled and thwarted at every step by the viewless dead whom they have injured. A phase of Compensation! But the time comes sooner or later when it must realize the difference between Earth existence and its present state; and it soon finds thousands around just like unto itself—just dead—on their way through Boreal or Austral Avenue toward the polar crowns (where auroral and austral moons are now forming), and forthwith launching itself upon the celestial river, ascends speedily toward the mighty World Above.

The World Above revolves axially as does the Earth, but is several days in making one turn. It of course also flies through space with the Earth about the Sun, and accompanies that glowing orb in its tremendous journey around the DARK SUN alluded to in a previous work of mine, and to be amplified upon in *Beyond the Spaces*, if I live to finish it. The ascending Soul arrives at the gorge where the river debouches through a thousand channels across the vernal plains of Upper Land,

but does not go ashore until either its accompanying friends say "now," or it is hailed from the flowery banks by loving ones long gone before. Thank God every one of us has friends up there in the bending sky where God's name is engraved upon the Æth in glittering, starry letters, even if we have none but fair-weather ones here!

The rate at which it travelled thither was probably not much faster than three and a half miles per minute. It is of course visible to all there, but is astonished to find that no sooner had it passed the limits of the Earth's envelope, than it strangely began to solidify. The face is fairer in all cases; the wounds, scars, deformities, deafness, blindness, lameness are all gone forever, and the lungs breathe a delicious aromal air which thrills the being like the touch of lips of glowing love! It has all the organs it had here, but has additional power, qualities and senses—whereof more in my larger volume. It exults in a new life, rejoices in a new liberty, revels in new sensations, finds itself in the midst of people perfectly assimilable to itself, in which it has enormous advantages over us here, who by force of circumstances are compelled to associate with those with whom if hate be not reciprocal, it approaches nigh thereto.

There's no tide or stream running all one way. Bore ever so fine a hole in a door or shutter, and two currents of air will pass each other through it constantly—one above, one below. Just so is there a double current flowing betwixt the two worlds—one going up, the other down—the latter bearing to us Spiritual Love, Life and Light, in consequence of which the world is better than it once was and is gaining all the time.

The people cannot look through their soil and see us because the Æth and not solar light is the vehicle of vision, wherefore they must go to the poles and look down, else cast

themselves upon the hither tides and float to us. Suppose they do the latter; then a strange phenomenon occurs, for no sooner do they reach the outer limits of the Earth's atmosphere than they begin to lose their former solidity, which transudes away by a process analogous to perspiration, and they come among us invisible, intangible, precisely as they were immediately after death; and

Viewless millions round us hie,
The bright phalanxes of the hither sky.

Most of them have lost all special attraction toward the Earth and only come "for fun"—and they find it. After their special friends, direct relatives and personal acquaintances are dead, their interests have become merely general, very seldom personal. Here and there they find a physically qualified person, and they place themselves close to them, consequently are clothed upon by the peculiar diamagnetic emanation or evolvment from them and become tangible, visible, capable of physical effort and sonorous speech just as long as the supply lasts or until they withdraw from the place, parties or person evolving the precious aura. If the supply in quality and quantity is inadequate to effect materialization, they manifest in some other, if less convincing manner. Some persons are entranced by them; others go into a semitrance by the simple presence of a spirit and in that state they utter lots of profound—nonsense—which they themselves, the auditors and overlooking spirits marvel at; and the latter often feel like breaking into a loud guffaw at the ridiculous stuff thought to be purely Spiritual. I once spent a month beneath the same roof with an Irishman who, beside being a clever trickster, was at times quite sensitive both to female sweetness and spiritual presences, and at such times no sooner did a spirit approach any of the parties who regularly

met there to be instructed and amused, than Mr. Mick would begin to bellow and pour forth great streams of words barren of a single idea, empty sounds signifying noise and nothing more. I tried to teach poor Mick the laws of genuine spirit intercourse, but it was too much of an uphill affair; and the last I heard of Mick he was still roaming and ranting about like a bull of Bashan, uttering avalanches of the compound and quintessence of stupid *fol de rol*, which the ears—yes, the ears, for they had ears—not the hearts of his auditors drank in as Gospel Truth. The fellow might have been a real medium but for two facts: he had no magnetism, but a stupendous penchant for simulating real phenomena.

Spirits of a scientific or persistent turn endeavor to develop materializing conditions, and, if well seconded by earthly friends, are pretty sure to triumphantly achieve it on principles indicated in *The New Mola*.

I must end this sketch. After a while, through a process analogous to death, the people of the zone quit it and migrate, not into space, but to a far vaster World surrounding the Sun. Its dimensions I cannot here give, for want of room. To that zone all the planetary spirits go after their *terra* and *terra-zonal* experiences are over. The number of people there is incomputable. From there again they migrate to the tremendous girdle of the entire Solar System. I cannot here enlarge—I simply state a stupendous fact. In all there are seven zones—the solar, general and five surrounding the Soul-bearing planets of the system, for only five have yet borne man. In *Beyond the Spaces* all these mysteries will be made plain. Meanwhile, strive to obtain materializations, but do not accept “masks and faces” in lieu thereof....

When the questions just answered were asked, others were propounded in reference to universal reform, the social Millennium, the good time coming and the mode and

method of their advent. To these I briefly reply, but preface what I have to say by the remark that before they get here, this land and this whole Earth of ours is doomed to pass through a terrible series of convolutions—electric, volcanic, magnetic, climatic—a general upheaving and overturning of the present state of things the wide world over. Preparations are now going on, and there are portents abroad in the air and lands which are unheeded, but which bode fearful disasters to the Earth and man. There will also be social, political and military upturnings and cataclysms such as were never known before; while the purely physical disturbances will almost equal the terrible event, of which the "Deluge" is a traditional reminiscence, which altered the axis of the Earth and changed the equator; sank the Old Atlantis and upheaved it again, with a few of its pyramids yet intact, but transforming the happy land into the deserts of Zahara, Zin and Shur and the measureless salt kuveers. This took place about fifty-eight thousand years ago. All the above recorded things will transpire before the good time arrives, wherein the present false and barbarous civilization will be displaced and replaced by a true one, which will be inaugurated by a female and therefore be immeasurably superior.

A spirit of religious persecution is beginning to fill the air and will finally possess all sects alike, leading to open conflict and such a bloody series of wars everywhere as only can be waged by God's masterpiece in His behoof. In the name of God they will again redden the rivers and glut the lands with human blood, for no such revelry in carnage ever curses the Earth as when men murder each other for "pure love of God"!

This is in the near future. Its causes will be attributed variously, but the real ones are purely, wholly physical, that is to say, chemical. Bolides, meteors, internal fires, magnetic

and electrical storms, comets, earthquakes and volcanic eruptions are the moving elements out of which the bad time preceding the good is coming. These all result from fire-tempests in the Sun, which even now are working great changes; but the awful clash will begin as soon as an awful solar event takes place—not long either—the propulsion from explosion of a vast mass of incandescent matter from the Sun—a tremendous sheet of fire which breaks and streams in zigzag paths about the central orb, thus shrunk one twenty-fourth in size, and of course affecting every other mass in the Solar System: changing polarities; melting polar ices; levelling huge mountains; altering ocean beds and river courses; submerging plains and deserts; building new islands and continents amidst the storm-tossed waters; changing Earth's angle to the ecliptic plane; completely reversing magnetic, thermal, electric and isothermal lines, thus occasioning sudden climatic leaps from hot to cold and cold to hot, of course generating famine, madness and disease, to say nothing of the millions who reach quick death, leaving their festering carcasses to poison the air and transform the fair lands into charnel houses redolent of cadaver and death! The air itself will lose portions of its present characteristics. In some localities it will be sulphur rife; in others carbonaceous gases will snuff out life as raindrops kill a forest fire.

Crime for a while will reign supreme and property sink to a rudimentary level. Enormous amounts of oxygen in some parts, nitrogen in others will surcharge the air, carrying nervously delirious death to some, intolerable suffocation to others. Most winds now blow athwart the Earth in curved paths; *then* they will rush straight up and down in clear-cut lines, levelling forests, emptying lakes, devastating cities, hurling man's proudest buildings into dust and driving fields of lurid flame along the march of ruin. The melting

THE SUPPLEMENT

of polar ice and liberation of berg-continents rushing down the steaming seas will relieve Earth's ends of mighty weights, thereby further changing polar angles, so that sunbeams strike us as they never struck before, the consequence of which will be that terrible hurricanes, tempests of fire and ice combined, will finally convince man that the awful end is very near, very near indeed; but then, as before, he will be mistaken, for God will still live and the species be preserved.

The cerebral activity of man will be quickened, but at the same time the chemical change will goad him to vehement fury, energy and madness, making his eyes glare like famished tigers or the horrible gaze of the cuttlefish; and he will create such a Hell on Earth that the main business will be that of finding pretexts and excuses for universal rapine, war, slaughter and unchecked play of the most damnable passions of the homos. In this change of things vegetation will participate; fields, forests, farms and gardens will fail the wide world over except in Ceylon, Central Africa and the Aleutian Isles, which places then, in Earth's awful famine, will become providential granaries. Pestilence will not yet be checked, however, but will decimate whole nations; and cities by the hundreds will utterly perish by fire and flood. People will then begin to realize that money is worthless in itself; they will also doubt and then deny the existence of a God in any sense or form in which that belief has ever yet been assumed on Earth. Thus two starting points will be established—the end of selfishness and the abrogation of the clergy; therefore, the last religious war will have been fought.

National lines and useless governments will be wiped out forever, the divine right of kings and rulers be laughed at, and the solid foundations of universal rule of the people, by the people, for the people will become for the first time practically possible. As soon as this last idea begins to spread,

THE NEW MOLA WITH SUPPLEMENT

the Commune will rise to shed its lurid light upon this death-day of the old civilization. It will arise everywhere, and the air will ring and wildly echo with the terrible refrain:

*Et des boyeux du dernier pretre
Serrez le cou du dernier roi!*

that is, "Hang the last priest with the entrails of the last king."

All this will be preparatory. The Commune will never stand, for the simple reason that their army will be all leaders, like the regiment of thirteen Blacks I once knew in New York. It contained one general, two major and three brigadier generals, one colonel, two majors, one captain, one lieutenant, one sergeant and a private. But through the Commune some good will come—they will abolish church sectisms, the laws of primogeniture and entail; establish everyone's inalienable right to schooling as far as choice may elect or ability allow, to a certain amount of land, and everyone's right to think for oneself. Marriage will not be repealed, but for a time will go out of fashion and be laughed at; but only for a brief period, merely to prepare for an altogether better state of things. All this reapproach toward order out of anarchy and chaos will result from the conglobation of the sheeted fire coursing round the Sun, which mass will condense and become an intra-Mercurial planet. But other causes will also have been at work. The asteroids will be rushed together—thousands of them—and the heat evolved will seal them together like melted wax, and they will become a planet two-thirds larger than the Moon and will act as a satellite of Mars. Earth will have withdrawn from space myriads of bolides and meteors, and rushing comets will have whirled other millions upon the Sun or swept them off to outer space. Earth's tides and angles will be reestablished and a higher and purer air begin

to be evolved from the waters and the land. It will be possible for man to be really, actually civilized! And an order and beauty will begin so grand and glorious that it exceeds my capacity of description.

"In that new childhood of the world
Life of itself shall dance and play,
Fresh blood through Time's shrunk veins be hurled,
And Labor meet Delight half way."

Then, but not *till* then there will arise, like Venus from the sea,

THE COMING WOMAN!

the type of which the entire sex will one day be. One thing is clear; that is, the next civilization will be one of Love. The present has been one of some head, much ears, little heart, hard fists, and no Soul whatever. Its principal business has been a mill affair, for it has both ground and martyred man; erected false churches, base altars—whose blessings were for sale—and at them compelled us to adore sham gods, steeped to the lips in cruelty, who we were taught sat alone on Heaven's battlements hurling thunders through the sky and scattering indiscriminate damnation all around

Thick as leaves in Vallambrossa

—instead of the true God, the infinitely tender and loving Oversoul!

She will not be a city-bred lady ready to faint at a prick of her finger, or one who worships at the shrine of fashion and the *haut ton*; but she will emerge from a cottage amid the hills: a well-made, well-cultured and perfect Woman! Do you realize what that means? I doubt it! for the best of us men are fooled and bewildered to our hearts' content by the very imperfect women of today. I have been, anyhow—and there's

more of us!—and I never saw a man who was a fair match for even an ordinary woman, much less one absolutely *good*, healthy, perfect. Talk about woman being a human negation over whom man has possessory rights! Why, it is absurd! And the next phase of human progress will be guided into grand success by *women*, but of a far better general type than those now on Earth, and consequently the world will have a loftier and nobler class of men, for it all depends on women.

The coming woman will not be a virago, termagant or what is popularly known as a strong-minded one; yet she will have a splendid intellect, capable of seeing all sides of and grasping the *principia* underlying all questions; and her sound mind will be founded upon a healthy body. She will deal lightly in perfumes, because she will have no need of them; will eschew candies, congestion- and morbidity-breeding stuffs of all sorts, hence will not be an invalid two weeks in every month nor make an apothecary shop of her stomach. She will not be ashamed to call legs legs and will have a pair of her own made of solid muscle, not compressed sawdust; besides which she will have no need of “plumpers,” “respirators,” “bustles,” “palpitators” and will read the papers instead of wearing them. She will be five feet five in height, will weigh one hundred and fifty, use no hair dye, and will be the personification of grace, beauty and mature womanhood, and her voice will be clear, pure and musical as a glass bell; her hair will be brown, auburn-flushed, long and wavy; her complexion fair olive, *brun et pur*; her hands will be small, feet large; flesh compact; eyes large, soft, bluish gray; bones well knit; and she will be both wife and mother when she comes upon the scene first as her village advisor, next as a state counsellor and then as supreme executive of the nation. Her fame will spread, her influence extend until finally she will become supreme arbitress of the world.

She will not assume male attire, but will dress so as to display her beauty as God intended it should be. She will abolish corsets and quacks; heavy skirts, rouge, face powders and sham marriages; harlotry, libertinism, love feasts and forced maternity; lying news-tellers, slanderers, gossips, gabby tale-bearers, morphine, opium, rum, tobacco, lager beer and flash newspapers; prurient prudes and male accouchers; and hold M.D.s responsible for public health, giving them a state salary and withholding it until their respective districts can show a clean bill. She will put a summary stop to all the gross and indelicate questions and morbidly outrageous exposures and manipulations to which women are notoriously and unnecessarily exposed in these days by fellows looking like men but acting like tame devils.

Under her reign syphilis will be ranked as a crime in all cases where it notoriously should be, and wives and children will thus be protected as they ought—on first principles; and M.D.s no longer will be allowed to call it scrofula and fool the innocent. Wherever it exists in any form—as chronic catarrh, tuberculosis, salt rheum, etc.—the fact will be a legal bar to marriage everywhere, and thus a movement for the final extirpation of these scourges from the Earth be fairly inaugurated. Swindling grocers and adulterers of human food will be summarily dealt with; inventors of murderous implements be discouraged and lifesavers rewarded, thus reversing the present state of things; and the general health being improved, “female diseases” will forever cease to be.

The coming woman will establish municipal, state and national marriage bureaus with properly qualified temperamental and other experts whose province will be that of deciding upon the fitness and adaptedness of all cases of proposed unions; and their assent will be full authority for the parties to marry, in form or not, just as they see proper.

She will decree that possession is marriage and will enforce the law, the magnificent results of which will be seen at a glance. Woman, under her reign, will be the peer of man in all respects, but will not be a brawler for what properly belongs to the sterner sex; consequently, there will be less vinegar and tartrates in the domestic bowl and more cream, sugar and honey. Females can then court husbands, have a larger field of choice and, if suited, pop the question—as queens do—without incurring the stupid charge of immodesty and indelicate conduct. Girls will then be healthy, and helps to their husbands instead of being mere dry goods signs or intellectual and social nonentities, as too many of them are now.

Healthy mothers will be the rule, and few if any will practically know what barrenness, fleurs blanches, gravid uterus, backaches and all such abominations are; and where such exist the parties will be held criminal if they marry while thus diseased; for the coming woman will decree the right of every child to be born right and to be protected from prenatal poisoning in any shape; hence, diseased women will be consigned to the state sanatoria. People unable to find husbands or wives will be supplied by the national marriage bureau, and all friendless girls and men will be regarded as the nation's wards and be supplied with labor, schools and life companions upon proper application; for then as now there will be many without opportunity for fair selection. Marriage now is a game at cross purposes effected through shams and pretence; has little heart and less Soul in it; but in that era all this will be changed.

Bastards will not be held guilty of their parents' errors, but will be provided for by the state and the fathers and mothers be chargeable; and parents will be held accountable for the public conduct of their offspring, for no one will have

a right to produce human monstrosities at will, as now; and if they do, shall be punished for it. She will declare the sexes equal in all rights whatever and declare a libertine a foe of society—as a harlot from choice is now—and will provide against his injurious acts by public disgrace, followed up if he fails to reform by surgically incapacitating him for further mischief, affording the unfortunate a chance to cultivate music in the falsetto line of vocalics; while females of similar habitudes will have employment afforded them well calculated to correct their abnormal bias.

Panderers and procuresses will do the state service in the national sewing colleges and state quarries to enable them to ascertain the value of physical education; while whosoever empties a bagnio and then conflagrates it will be held worthy of preferment. Policemen will not be allowed to beat out the brains of arrested parties, nor jailers to regard female prisoners in the light of mistresses. Public preachers will be compelled to make logical, sensible and brief utterances, taking Nature for a textbook; nor be permitted to comfort the sisters in the absence of their husbands; and the laws of health being enforced, both they and their charges will be cleaner, purer, better, and we shall have a better system of stirpiculture, and fewer doubts will exist concerning the absolute parentage of the coming race.

The coming woman will establish hospitals for the cure of "reformers" of both sexes, and when her work is done will retire, conscious of duty done and rejoicing in the fact that the good time coming has actually come. But before she does so, the Legislature of the World will have enacted a

NEW DIVORCE LAW.

A new marriage system will be in vogue wherein equality will prevail; and if by chance a couple fails to dwell in con-

cord, common law and common consent will declare them thenceforward free; but they will have to guarantee the State against loss by providing for their offspring. There will however be less family trouble then, because the law will prevent mothers-in-law from dwelling with their victims or in any way meddling betwixt wedded couples, and when that dreadful disturbing cause is effectually removed or squelched, the world will be on the high road to the perfect Millennial Era.

The test and rule and law of human social, domestic, religious and political life alike will be that all mankind are by nature endowed with certain inalienable rights, chief among which are life, liberty and the pursuit of happiness; and if a wife's or husband's life, happiness or efforts are denied, frustrated, imperilled by the mate or constant discord engendered between them, that shall be good ground for absolute divorce. So will vicious habits; undue anger; disease inoculation; violent language; infidelity; unclean speech, conduct, habit; *impotentia*; insanity; barrenness; incurable disease engendered through vice and bad habit; premarital diseases; obtaining wife or husband under false pretenses; mercenary motives; mutual desire for divorce; slovenly habits; incessant snoring; incurable eccentricity; vampirism; siding with mothers-in-law and relations against the mate; wasting the husband's resources in supporting outside parties; habitual lying; unwilling maternity; refusal of mutual share of common earnings; refusal to supply needed food, raiment, shelter and comforts; refusal to assist in the common support; extravagance; extravagant conduct; unfair reticence; nonconfidence; horror of nonconfidence; horror of maternity; inability to properly gestate; unfitness for parental duties; unfounded jealousy; not loving the mate; not being loved in return; mutual nonlove; impossibility

THE SUPPLEMENT

of happy relationship; unhealthful, selfish, morbid marital usage and demands; too frequent parentage; unconquerable love for another; personal uncleanness; idiocy subsequent to marriage; bad housewifeliness; bad cookery; gossiping; obscene demands or conduct; constitutional or acquired laziness; complete invalidism; incompatibility of temperament and organization; "nest hiding"; profession of immoral principles, ideas or doctrines; chronic atheism; religious incompatibility; chronic stupidity; chronic, unreasonable and abnormal passionism; unreasonable coldness and denials; any skeleton in the closet; offensive odors from breath, etc. These sixty-odd grounds and others will be the social and domestic safety valves of society in the good time coming, to be inaugurated by

THE COMING WOMAN.

Respectfully,
Kate Corson
Toledo, Ohio

THE NEW MOLA WITH SUPPLEMENT

Those seriously interested in this subject may request information on The Secret Schools, which provides a means of personal contact by the sincere seeker with those capable of directing them along the Path of Attainment.

Address:

Department of Instruction
Beverly Hall Corporation
Post Office Box 220
Quakertown, PA 18951

www.rosecross.org

Published by
Beverly Hall Corporation
P. O. Box 220
Quakertown, PA 18951

ISBN: 0-9763938-1-6